

RECEIVED

JUN 26 1922

C O P Y

Mr. Speer

Federal Council of the Churches of Christ in America
105 East 22nd Street, New York.

June 14, 1922.

Dr. John Bailey Kelly,
156 Fifth Avenue,
New York City.

My dear Dr. Kelly:-

I am much interested in your proposal for a mission study textbook on inter-racial relationships, but I am afraid that I have no wisdom on the subject which justifies me in making any suggestions to a person like Dr. Speer. If the book is to emphasize particularly the racial problems as they present themselves in our own country, I presume you would have to devote a considerable section to the relations of the black and white races in this country and another section to the question of the Orientals.

I should like very much to see the bearing of our racial problems at home upon the foreign missionary movement developed more fully than I have yet seen them developed anywhere. Perhaps I have told you of my experience with Tagore in India. When I was inquiring about his attitude toward Christian Missions in India, he pulled out of his pocket a clipping from an American newspaper describing the lynching of several Negroes in a Southern State and remarked that so long as such things continued, he did not think we had enough Christianity to warrant our trying to export it.

This is only a simple illustration of the fact that the greatest single contribution which we would make to the foreign missionary enterprise would be to solve our own social and racial questions at home.

I am passing your letter to Dr. George E. Haynes, Secretary of the Federal Council's Commission on the Church and Race Relations, and am asking him to make any suggestions that may occur to him.

Always cordially yours,

(Signed) Samuel McCrea Cavert

General Secretary?



COMMONWEALTH OF VIRGINIA
BUREAU OF VITAL STATISTICS
STATE BOARD OF HEALTH
RICHMOND

ENNION G. WILLIAMS, M. D.,
COMMISSIONER
W. A. PLECKER, M. D.,
REGISTRAR OF VITAL STATISTICS

March 20th, 1923.

Rev. Robert E. Speers, D. D.,
Board of Foreign Missions,
156 Fifth Ave., New York.

Dear Doctor Speers:

I have read your letter of March 13th, 1923, and think we hold similar views in the main on the race problem, and that we are both seeking after the truth.

I do not claim to having any great fund of information, nor of having read extensively on the subject.

I have perhaps been more impressed with Grant's book, "The Passing of the Great Race" and Stoddard's book than any others.

Excellent papers have been appearing from time to time in various magazines, especially one by Dr. Royal S. Copeland in the Ladies Home Journal July 1922 and another by Dr. Wm. S. Sadler in the April 1922 issue, in which he discusses the "Race Suicide" question showing the rapid increase of the inferior races over the original American stock by greater birth rate.

South America is an illustration of the demoralizing effect of mixing the Spanish or Portugese stock with negro and Indian. The best features of each race is lost and the worst retained, as is always the case when widely differing races are mixed.

Our own, the Nordic or Teutonic race described by Grant made up of Norman, Saxon, Dane and Teutons and Norsemen are all of the same stock and the mixture is good. The mixture with the black haired black eyed, swarthy Mediterranean and Alpine races is not a good one, from any standpoint, the greatest danger in our country, being perhaps from a religious standpoint, these races being almost entirely Non Protestants with lower ideals and standards of living.

When it comes to the Mongolian and Negro races, mixture with safety is unthinkable and we are surely justified in adopting such measures of exclusion as are necessary for our own protection as a race, and the apparent hope for evangelizing the world.

As State Registrar, I am constantly face-te-face with the problem of the intermixture of the white and black races. Our rule is to admit none to recognition as white, who bear traces of negro blood.

Rev. Robert E. Speer, D. D.
New York.

There are several communities of people in Virginia who are thus mixed, and are now so light in color that they refuse to go with the negroes, and yet are not accepted by the white except occasionally by the lowest class. I have issued positive instructions to local registrars and physicians in these localities not to record them as white.

We have compromised on the term "Indian" as they claim to have a strain of Indian mixed with perhaps negro and white.

It is better for the mulattoes and octoroons to be compelled to mix with the pure negroes than to admit them as white. Under the Malthusian law a black child is likely to be born as the result of even an imperceptibly small amount of black infusion.

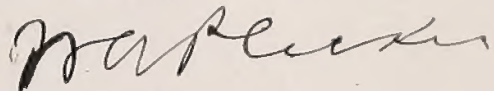
I think the people on the Pacific Coast are correct in their desire to exclude the Japanese and Chinese. The birth-rate of these Japanese is several times as great as that of the white people, and even those already admitted will prove a source of trouble.

It is unfortunate that some of the Northern States make no distinction and permit the intermarriage of the white and black races.

I turn over to the Commonwealth Attorneys information as to births of children to white and negro parents, said to be married, the law of Virginia forbidding such relations.

I am much interested in the steady decline of the birth-rate amongst our native white Americans.

Yours very sincerely,



STATE REGISTRAR.

W. A. Plecker

ENNION G. WILLIAMS, M. D.,
COMMISSIONER
W. A. PLECKER, M. D.,
REGISTRAR OF VITAL STATISTICS



RECEIVED
COMMONWEALTH OF VIRGINIA
BUREAU OF VITAL STATISTICS
STATE BOARD OF HEALTH

MAR 9 1923

RICHMOND Va.,

March 8, 1923.

Mr. Speer

THIS

Rev. Robert E. Speer, D. D.
Presbyterian Board Foreign Missions,
New York.

Dear Dr. Speer:

I heard your address at the Laymens' Conference recently held at Richmond, with much pleasure and profit.

I am thoroughly in accord with all that you say as to Christianizing all races. My sister-in-law, Mrs. B. C. Patterson M. D. has been a medical missionary in China for the past thirty years and all of her five children will probably follow her example, one of them who appeared on the platform in Richmond, with his fiancee being now under appointment.

My wife is supporting two Bible women and is aiding financially in various other ways.

I am telling you this to show my interest in the great work of foreign missions.

I cannot however agree with your strong condemnation of the book of Mr. Lollard Stoddard, "The Rising Tide of Color" which I have recently read with profit.

I do not recall that any passage in this work condemns the effort to Christianize the world. On the contrary, its aim is to preserve America and England for the present Anglo-Saxon white population, rather than turn these countries over to inferior and colored races, as would be done if the spirit of your remarks as to racial equality were carried out to the full.

The saving of America and England for the present occupants and their descendants, by the exclusion of the lower races, is the only hope that the world has for giving the gospel to the rest of mankind.

No greater problem is before our southern people than the prevention of amalgamation of the races, as has been so disastrous in South America.

The comparative decrease in the native American birth-rates is also a question which we cannot ignore.

I am enclosing a copy of a press letter recently sent to papers of Virginia on this subject. Have you read Madison Grant's book the "Passing of the Great Race"?

Yours very sincerely,

W. A. Plecker

PRESS LETTER

THE STATE BUREAU OF VITAL STATISTICS---RACE SUICIDE IN VIRGINIA.

(By Carter W. Wormeley.)

Richmond, Va., Feb. 17, (Special)---The State Bureau of Vital Statistics has just finished numbering its reports for December, 1922, giving the total number of births in Virginia for that year.

This preliminary summary shows a total of 63,818 living births, as compared with 69,116 for 1921, or a loss of 5,298. Delayed certificates for 1,411 additional births brought the present total for 1921 up to 70,527. We may hope yet, in the judgment of Dr. Plecker, State Registrar, for sufficient additional belated reports to bring the total of births for 1922 to 65,000.

In discussing the above, which he regards as a most serious situation, Dr. Plecker is inclined to attribute it to three major causes, as follows:

First---"The neglect of about ten per cent. of physicians and midwives to report births promptly, some rendering no report at all."

Second---"A falling off in the number of marriages during the past two years."

Third---"The third and most significant cause, and one which strikes at the very foundation of American civilization, is the success with which "Birth Control", or "Voluntary Parenthood", propaganda is apparently meeting."

In discussing the first of these causes Dr. Plecker says: "As many delinquent physicians are naturally negligent, parents are urged to see that the doctor takes down the name of the child, with other information, and that he reports this within ten days. Cards sent out by my Bureau are now being called for to prove the school age of children. These cards will later be needed by many under the Child Labor laws, for pensions and for other legal purposes. Cards have been sent out, says Dr. Plecker, "for all children born up to the end of November of last year. Mothers not receiving cards should communicate with the Bureau of Vital Statistics and inquire into the reason."

Dr. Plecker makes the following interesting observation: "Marriages following the close of the great war reached their peak in 1919, when there were 25,452. In 1920 there were 701 fewer marriages, while in 1921 there were 2,166 fewer than in 1919. The indications are that marriages for 1922, reports of which are now coming in, will show a still further decline. As an illustration, Norfolk City shows a loss of 174, Newport News of 100, Roanoke of 35, Fredericksburg of 20, while most of the smaller counties and cities show losses."

Discussing the race suicide the Director of the Bureau says: "Persons responsible for such propaganda speak with pathos of the great burden of large families upon the poor in exceptional cases. This propaganda, however, filters through channels which reach only the educated and well-to-do. My Bureau, nevertheless, continues to receive certificates for the tenth and twelfth child, with some such statement from the attendant physician as that--'all of these children are feeble-minded paupers'. Now right here, in my judgment, is the real field for birth control, which should be handled, not by propaganda but by legal enactment, forbidding such parents as I have indicated the privilege of imposing such burdens on the State."

F. W. Williams

YALE UNIVERSITY
DEPARTMENT OF HISTORY

155 WHITNEY AVENUE
NEW HAVEN, CONNECTICUT

July 7, 1923.

JUL 10 1923
My dear Dr. Speer:

Mr. Speer

My apologies for letting a fortnight go before answering your letter of June 26th on an inquiry sent to Porter as to periodical decadence in Chinese history. I have been resting from a College year.

"The question you put interests me greatly; it quite accords with an idea I have long cherished and applied to the histories of all culture groups. It is not only in China that you will find periods of convulsion, usually involving some foreign incursions, followed by surprising departures in intellectual achievement. Egypt in the IV-VI Dynasties, after the union of Upper and Lower Egypt, and again after the Hyksos; Babylonia under the First Dynasty; Persia under the Achemenids; India after several Tartar conquests and notably that of the Moguls, and plenty other instances seem to me to point to a law of race improvement that brings new vitality to an old nation following penetration or conquest by outsiders. All the great moments of Chinese history appear subsequent to long struggles with the Tartars and to be connected with a freshening of the population after the barbarians are incorporated with the older stock. The Chou, the Han, the Sui-T'ang, the Mongol, the Manchu Dynasties all involve a renaissance after conflict with Tartars who become amalgamated with the Chinese and invigorate a decadent people. The greatness of the Sung period seems to be due to causes less obvious but in this case I incline to the theory that its intellectual and artistic superiority might have been due to constant influxes of Toba Tartars preceding the Mongol advance. Conversely the law seems to involve decadence after the new vigor becomes thin. It is evident not only in art and letters but in decentralizing political tendencies which destroy schools and co-operation everywhere and let loose reactionary elements. A country cannot remain at its best unless reinvigorated from time to time by foreign blood. China, which has ever been supercilious or jealous of outsiders, has been better able than Europe as a whole to defend its borders and has had relatively little voluntary immigration; having dammed the natural inflow it has suffered repeated inundations at intervals, but these have never become deluges and it has thus far managed to recover its losses and eventually improve its status by each mix-up. Unlike India it has not been handicapped by deeply rooted religious prejudices or by physical barriers which kept its sections in great pockets; being fairly homogeneous it has always recovered.

"As to decadence, no nation in history appears at its best in art or learning for many generations at a time. When we recall the fact that Greece was great for only two centuries and Rome for never more than two centuries at a time, with spasms of degeneracy between, China's re-

(over)

"A study made in New York State in 1917," says Dr. Plecker, "showed that while the native-born birth rate was only 17 per 1,000 population, the rate for certain classes of foreigners which supply our anarchists and other undesirables, showed a rate as high as 91 per 1,000."

"A decline in white births in Virginia, and in other Southern States, is robbing us of the very best native born stock in this country. And it is not difficult to predict the inevitable results from the above conditions a few generations, or even a few years in the future. Unless our people can be aroused to the importance of this question and can be induced to permit duty, not pleasure, comfort and convenience to control their actions, the situation of necessity will grow worse."

March 5, 1923.

Copy of letter to

Miss Annie G. Porritt,
Managing Editor,
The Birth Control Review,
104 5th Ave., N. Y. City.

Dear Madam:

Your letters of March 3rd, addressed one to me personally, the other to the Bureau of Vital Statistics have both reached me. One in reference to the newspaper article entitled, "Race Suicide", the other requesting copies of my pamphlets, "The New Family" and "Feeding the New Family."

We are sending the booklets under separate cover, copy with a marked passage in "The New Family" relating to birth control. I have no pamphlets on the Race Suicide question but only the enclosed copy of a news letter recently sent out to the newspapers of the State.

I am sending you also a copy of a letter written to a University Professor of Sociology who asked for information. In both of these letters you will see my reason for opposing the birth control movement which you are advocating. If you could reach the feeble minded and poverty stricken there might be some ground for this practice.

The fact is, however, that these are not being touched, and are not likely to be touched. It is only the educated and persons who are desirable as parents and able to raise large families who are being reached. In other words, your work is striking at the foundation of civilization in aiding in the destruction of the dominant Nordic race, and assisting in the rapid taking of this country by the inferior races who are prevented by their Church from making use of the practice which you are advocating.

This is a serious matter and I expect to oppose you as far as possible in Virginia. I will be glad to meet any of your people in public debate if you choose to have another conference.

I am with you, however, if you endeavor to secure the passage of a law preventing the propagation of feeble minded, epileptics and those who are otherwise physically unsuited for parenthood. Poverty alone, however, would not be a sufficient cause. You are at liberty to use any part of this, or the enclosed letters in your publications.

Yours very truly,

The word 'personality' would seem to require definition. As employed in this article it has no subtle significance. It means simply human nature, the common nature that binds all men of every race, age, clime and condition into a unity. Human nature is distinguished from the nature of God on the one hand and ^{from the} nature of the lower animals on the other. The title of this address "Jesus Christ and Human Personality" simply raises the question, ~~capital~~ What was the attitude of Jesus Christ toward human personality or human nature?

I

I.

Before seeking to answer this question we must consider the conceptions of human personality which were held in ancient times and which persist more or less to the present day. Aristotle's view was that there were some people that are fit only for ~~to~~ slavery. The logical corollary, of course, being that slavery is justified in the nature of things. The ancients usually failed to recognize the presence of a common human nature because men were divided into different clans, tribes and nations. And up to the present time we have not gone very far beyond the ancients in this respect. In other words, the dominant ^{an} in interpretations of human nature both in ancient and in modern times have been inadequate. There has been a too narrow interpretation. The tendency has been for each clan or nation to magnify itself and despise others. We are reminded of the Pharisees who trusted that ^{they} were righteous and despised others. This tendency is responsible for such antitheses as Jew and Gentile, Hindu and Mlechchha, Musalman and Kafir, Greek and Barbarians, Christian and Heathen. In all of these distinctions the fundamental common nature of man has been ^robscured and lost sight of. Another form of the too narrow interpretation of human personality is found in the worship of the Superman and the Super-state. This is the doctrine of Nietzsche, the German thinker, namely that the Super-man (Uebermensch) has a natural right to lord it over all other men, and the super-state to lord it over all other states. The doctrine of Nietzsche had entered into the thought of ^{Germany} ~~Germany~~ and the bold bid for world ^rsupremacy on the part of that country in the Great War was the logical outcome of that doctrine.

The result in utter defeat ~~of that doctrine~~ is a living Commentary on the word of Jesus Christ that "he that exalteth himself shall be humbled." By way of contrast to the doctrine of Nietzsche note the following from the lips of Jesus Christ: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many". (Matt. XX. 25-28).

Then there is the danger in some quarters, especially in India, of a too broad interpretation of human personality. Human nature is assimilated to animal nature on the ground that both possess consciousness. It is possible to be more interested in preserving the life of bugs than in furthering the welfare of human beings.

To sum up, the Lord Jesus Christ was confronted by many things which stood in absolute antithesis to His ^{spirit-}~~spirit~~, such as the claim to racial and national supremacy, racial pride, racial enmity, racial domination. He pointed out that the true way to greatness is by the lowly path of service and sacrifice.

II.

Over against this dark background of individual and national pride and contempt ^{for} of others, what was the example and teaching of Jesus Christ?

1. He would not admit that there were any who were morally beyond hope, that is, beyond the possibility of repentance and change of life. He defined His mission as to seek and to save that which is lost. He received 'publicans and sinners' and ate with them. He went about as the Good Physician healing moral disease. Humanly speaking, the most hopeless cases are those of lost and abandoned women. It is very striking that there are three ^{instances} ~~instances~~ of His dealings with this class recorded in the Gospels, - the woman of Samaria, the sinful woman at the feast, and the woman taken in adultery. In every one of these cases His attitude ~~and~~ message was that of hope: "Neither do I condemn thee; go and sin no more." In every one there was an attitude of (shall we say?) reverence before human personality, - a thing great and sacred even in ruins - an attitude like that

of one who looks with awe upon the remains of an ancient temple, which is majestic even in its ruins.

Some years ago Prof. Henderson of the ~~University~~ University of Chicago was in this country delivering lectures on Sociology in connection with the Barrows-Hall foundation. I heard some of his lectures. Of all he said I recall only one thing; this, that the more enlighten^d modern states are coming more and more to recognize that even their criminal and depressed classes are a national asset to be sought ^{out} and lovingly reclaimed. How altogether Christ-like is this thought. For as there are in every country lands that are waterless or swampy or for other reasons useless for purposes of agriculture until they are reclaimed, so to speak awaiting the magic touch of love and sympathy in order to blossom as the rose. So it was with the woman at the well. When she first appears she is a human derelict, but within a very short time she herself becomes a herald of good tidings; "Come, see a man, which ~~treat~~ ^{told} me all things that ever I did; Can this be the Christ?" and her fellow villagers soon said to her, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world". So it was with the poor sinful woman at the feast, who washed the feet of Jesus with her tears and wiped them with the hair of her head. With complete understanding, with perfect sympathy and reverence the Master dealt with her, assuring her of forgiveness and dismissing her with the gracious word; "Thy faith hath saved thee; go in peace". This is the way by which human waifs are to be reclaimed for God and for humanity. Thank God, these ideas of love and sympathy and helpfulness are gradually making their way in the world. From my note book I quote the following sentences from L. Lajpat Rai's message as found in the Tribune of Jan. 12th, 1922: "I have felt that it is necessary for us to love men merely because they are men and not because of their wealth, learning or position, ..." and again "my heart longs to love more and more these dirty, mischievous, misery stricken criminals" i.e. jail-birds. How Christ-like is this utterance. Burns the poet was not a very exemplary man, but one of his poems contains the refrain, "A man is a man for a' that," that is to say, in spite of poverty, ignorance, low social position or even sin. It is a fine expression of ^a great truth.

2. Secondly, the Lord Jesus Christ did not admit that any were

socially beyond the pale and so beyond hope. He recognized no class of men as 'untouchable'. The publicans of His day, that is, Jews who collected taxes for the Roman Government, were regarded with extreme contempt by other Jews. Jesus refused to share in this feeling. He ate and drank with 'publicans and sinners'. One of His choicest parables is that of the Pharisee and the Publican. Both went up into the Temple to pray. The pharisee paraded his own good deeds before God. The publican smote upon his breast, and said, "God be merciful to me the sinner". And we are told that the publican went down to his house justified rather than the pharisee. For the socially as well as for the morally depressed the Lord Christ opened the door of hope. He invited himself to the house of Zacchaeus the rich publican of Jericho, and was able to say before he left, "To-day is salvation come to this house". His way is the way of fellowship and brotherliness, sympathy and love. The Apostle Paul had caught the spirit of Christ, and so his attitude toward all weak and lowly and despised ones was that of Christ. He wrote a letter to Philemon, a slave-owner of that day, in which he interceded on behalf of Onesimus a run-away slave. This little Epistle has been called 'the Magna Charta of the Slave', the earnest and assurance of his emancipation. It is encouraging that this spirit of reverence and respect for man as man is making headway in the world. One by-product of the Great Wesleyan and Evangelical Revival in the eighteenth century was the effort of Clarkson and Wilberforce toward the destruction of the slave trade and the emancipation of slaves throughout the British Empire. It is encouraging here in India that the movement of protest against the doctrine of untouchability is daily gaining ground. We may recall Mr. Gandhi's burning words on behalf of the untouchables. It is safe to say that the days of the theory and practice of untouchability are numbered.

Thirdly,

3. The Lord Jesus did not recognize any racial distinction as sufficient to absolve from the duty of love and service. Take the parable of the Good Samaritan. The Jews had no dealings with the Samaritans who ministered tenderly and lovingly to a Jew who had fallen among thieves. The Priest and Levite of the parable who 'passed by on the other side' earned by their heartless conduct the reprobation of the Master, although He was their kinsman, while the Good Samaritan won through his unselfish service hearty approbation.

Through this parable the Lord Jesus says evermore to all the world: 'Go ye and do as the good Samaritan did. Whenever there is need, there is the call for brotherly service and love.'

And back of the example of the Lord Christ was His conviction and teaching concerning the nature and personality of man. "One is your Father even God", said He, "And all ye are brethren". This doctrine of the unity of human nature in all of its diverse racial forms was reproduced by the Apostle Paul in the well-known words: "He, i.e. God, made of one every nation of men to dwell on all the face of the earth" (Acts xvii 26). God has joined together all men of East and West, of North and South, in the unity of one nature; and what God has joined together men have been evermore trying to put asunder.

We may note in conclusion ^{III} some logical consequences of a hearty acceptance of the teachings of Jesus Christ concerning human personality.

1. Human punishment as remedial and not retributory. "We have all sinned and come short of the glory of God". It is only a question of less or more evil as between the best and the worst men. Punishment in the sense of retribution should be left to God. "Vengeance is mine", saith the Lord. Christ never closed the door of hope to any man, nor should we despair of any man. "Love hopeth all things". The reclamation of the submerged areas of human life is the business of the State as well as of every individual citizen. Every life is too valuable to be thrown away, the personality of even the criminal is too precious to be neglected.

2. Every man his brother's keeper. So the good Samaritan behaved toward the man who had fallen among thieves. So ^{or} should we all behave toward all who are in need. The Lord Christ "came not to be ministered unto, but to minister, and to give His life a ransom for many". We may well thank God that the spirit of unselfish service is making headway in the world, slow though it may be.

3. The big state as the keeper and helper of little states. The nations of the world have much to learn ⁱⁿ the matter of mutual esteem and mutual helpfulness. Up to the present time the spirit of unselfish helpfulness is rare. The spirit of Christ has only slightly penetrated the council chambers of rulers. Nations have been

far more prone to take advantage of the weakness of their neighbours and exploit them selfishly than to help them unselfishly. If "Bear ye one another's burdens and thus fulfil the law of Christ" is a good rule for the individual, none the less is it a good rule for nations. The problems of ~~that~~ ^{each} nation should in a very real sense be the problems of all. Thus Japan's congested population, India's illiteracy and Russia's famine should engage the sympathetic and helpful attention of the other nations of the world. Not only in dealing with a single personality should there be reverence and unselfishness, but also in dealing with those large groups of personalities which are called nations. Christ taught that love, sympathy and brotherhood should be the rule of life. There will be, if His spirit prevails, no slavery, no untouchability, no exploitation.

The best philosophical statement of the dignity and worth of human personality is that of Kant: "Be a person and respect others as persons." A person is to be regarded always as an end, never as a means. The only absolute good in the world is the good will, and the good will may be found in any personality on the face of the earth. The value which the Lord Jesus ascribed to the human soul, in other words to the human personality may be gathered from the following: "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him might not perish but have everlasting life". That which is given for the saving of a man is the measure of the worth of the man. And again the following from the lips of Christ: "What shall it profit a man, if he gain the whole world and lose his own soul?"

The Christian doctrine of the Incarnation puts a mighty emphasis on personality. It means that Christ is God expressed in terms of human nature and personality. [^]Though the assumption of our nature by the Eternal Word all life has become sacred. Our common human nature has received a new benediction and an added sacredness [^]though the fact that it furnished the earthly tabernacle of the Son of man. Because man was created originally in the image of God, which simply means that the human personality is a dim and distant copy of the Divine Personality; therefore when God would come near to men, He assumed our nature and clothed Himself in our flesh. With such

thoughts as these thrilling in our hearts, we are not surprised that St. Paul addressed the Corinthian~~s~~ Christians in this wise: "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" Redeemed human nature as a Temple of the living God! what finer statement can be found of its infinite dignity, and value and sacredness.

(Sd.) H. D. Griswold.

Digest of remarks at racial conference, 25 Madison Avenue
January 24, 1921.

Mornay Williams

1. Common Unrest following war
2. General conviction that the world should have organization and experience of permanent peace.

Causes of Unrest

1. External — Economic
2. Internal — Failure of spirit of love and neighborliness in the human spirit

The time has come when the world is fully occupied or known about. There are no unexplored areas. Land has pretty thoroughly occupied. It is a time when we are to ascend higher when the general thinking of men is illustrated by the man seen in "looking glass". The world is motivated by self interest. Yet there never was so great a demand for neighborliness. There should be a world neighborhood instead of unneighborliness.

Mr. Williams at this point made reference to Stoddard's "Rising Tide of Color" with which one does not agree but which he should read. Stoddard over-emphasizes the hereditary, shows his vicious committal to the biological fact as heredity which on scientific grounds he greatly overdoes. It is a time when misunderstanding needs to be cleared away and people throughout the world as neighbors to understand each other. Referring again to Stoddard Mr. Williams pointed out that the Nordic race has been a leader in the world during the last few centuries but that did not mean and it always would be. There was a time when Babylon had leadership in the affairs of the world. No race can lead except as its capacity for leadership, real leadership comes through service and not through the exercise of authority.

The race question in America is domestic but it is more than domestic. It is international in its significance.

The point of view in calling this conference was to give opportunity for those of different racial strains, varying experience, points of view to state their positions on the great pending questions without any attempt at conversion beyond the statement of divergence of views. It was a conference for stating truth and not passing resolutions and getting a majority vote.

It is a time to trust spiritual rather than material resources. We are to be measured not by the things we have but the things we give.

Robert E. Spear.

We are together for two reasons:

1. For light on the problem of race. What is the solution? What is the reason for race.
2. Shall we have a larger and more representative conference.
3. When and where shall it be held?

Dr. Orts.

Race is a great fact but God is a greater fact and his people as they are influenced by Jesus Christ. Every race has a message for the world through its

distinctive creative instincts work on its surroundings and so contributing its variety of influences. The basis of co-operation is to put all races on the same footing, justice and fair dealing with one another.

Dr. Enelo

Important for us at this time to deal with this vast subject. Dr. Enelo made reference to the biblical teaching wherein the difference between the superscription of an earthly king on coins which are all alike as they differ from human beings created in the image of God who are all different as evidences of the stamp of the great King.

Education, a spiritual education, leads to appreciation of the strength and attainment of the various life in diverse races. How different is this point of view from those scientific ~~historical~~ ~~philosophical~~ ~~theological~~ ~~theological~~ thinkers and writers (is that word out?) in which Jesus it is argued was an Aryan for he was a pretty good fellow and so could not have been a Semite. The trouble with most of our education is that it is ego-centric. The great message of Judaism as reflected through its prophets is that it believed in internal methods, that is spiritual education.

Chinaman

The problem is ~~is~~ psychological rather than sociologic. Division in Anglo-Saxon world as also there is between Japan and China. There was no racial prejudice against the Chinese before the ~~war~~ war. Chinese coolies came to work in France and racial prejudice grew out of their competition in the labor field. Racial prejudice arises because of our inability to maintain an economic equilibrium. It should be the aim for people of low standards to ~~raise~~ raise their standards to higher levels and so equalize conditions between races.

Japanese.

The conditions of the Japanese are very much changed. Japanese are not so severe as they were for a time in their relation to other nations. They are not living so cheaply as the Chinese were especially in California. They work long hours even their women and children do, but ~~they~~ that practice comes of their having been trained to work hard. They should learn the American way of shorter hours. There is a strong feeling in Japan for some spiritual understanding with other nations.

Representative of the Great Mission of the Reformed Church of N.E. - West Indian
The castes in India are firmly entrenched but are composed of people of varying colors. There is no color line in the castes of India. In America one finds the caste spirit among churches and even among those of the same color. Mohammedanism has had its strength because in all countries the people of various races have had absolute freedom in economic and social relations even in marriage. It is a western idea not an eastern idea to draw color lines. In America even among Christian people and in university circles one finds the color line drawn. The solution is the practice of Christianity. In India Christianity has been a great blessing in the way in which it has democratized the country. The Christian community of India is more democratic than in America.

Professor Fleming

Life is a school under a great teacher. The great purpose of education is the development of creative personalities. Our problem will be solved in the realm of education through the influence of strong personalities.

Racial prejudice roots itself in the economic realm where in the early stages of civilization self defense for the group was necessary. A race habit grew up and

was fixed. The unassimilated and strange ~~and~~ personality was the dangerous one, - the enemy.

There are 20,000 Christian missionaries in the world. 1200 of these visit Canada and America every year. It is important for us to realize their influence in ~~average~~ overcoming race prejudice. It is important that their message to us should be so framed as not to belittle any racial group. They are a great force to enlist in the task of racial association and allaying of prejudice.

An aged Mexican lawyer

An Italian

Dr. Thompson

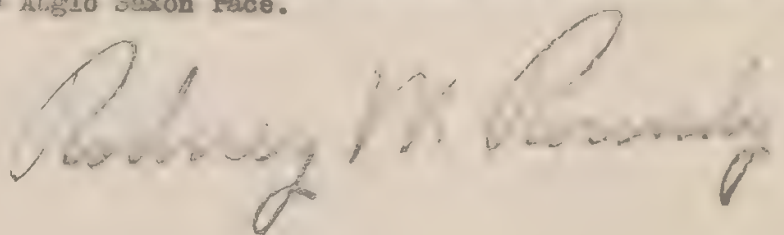
Asked what steps we should take. Should we include in our councils the World Alliance for International Friendship through the Churches and the Federal Council Commission on Relations to the Orient.

Japanese

He believed in races. Some races are further along than others. Every possible opportunity should be given to the less advanced to make progress. The tendency of the time was to overemphasize the influence of a dying militaristic element in Japan and not fully to recognize the new spirit growing up in that country. Christian influence was really going and could help greatly in the growth of this new spirit. Japan in her militaristic foreign policy has been imitative of other nations. She has committed no original sin in her international relations.

Mr. Williams again emphasized the danger of letting things drift and the desirability of the group of individuals present to use their largest influence in preventing the drift in the wrong way. God changes races and changes men but he changes them through those who have received spiritual impulses. Dr. Inman spoke of the increasing evidences as seen even in newspapers of a growing friction between North and South America (particularly in the southern half of the hemisphere).

It was voted that the committee already in existence consisting of Dr. Robt. M. Stear, Dr. Alfred W. S. Antony and Mr. F. S. Turner should be authorized to increase its membership to co-operate with other organizations and make such arrangements as it thought wise for a further conference. Mr. Moray Williams was added to the committee and it was further voted that in arranging details for the next conference if such a conference is decided upon the committee be requested to include others than those of the Anglo Saxon race.



Franklin D. Cogswell

MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA

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Conference and
Promotion Secretary

January 9, 1923

Dr. Robert E. Speer
156 Fifth Avenue
New York City

My dear Dr. Speer:

A few weeks ago I wrote to Prof. Herbert Adolphus Miller, head of the Department of Sociology in Oberlin, telling him of the home mission study book on American race questions which you are preparing for us and asking him for any suggestions that he might have for you regarding sources of material on the fundamentally scientific problems which we discussed in our recent conference with you. I have just received a reply from Prof. Miller which I take pleasure in forwarding, hoping that you may find it useful.

I assume that by this time you have had a note from the chairman of the special committee on the book, Dr. William A. Hill, Secretary of Missionary Education of the Baptist Boards, asking if it would be possible for you to let us have an outline, at least in preliminary form, for your book. We are just at the present time under the necessity of planning the other books for the upper teen age and intermediate groups which will form a part of the same program in which your book is placed. In order that we may plan these other books intelligently and assure their proper differentiation from yours, we ought to know the larger topics around which you will develop your treatment of the theme. Knowing how heavily burdened you are, we do not like to press you on this matter, but since you indicated in our last conversation that you had the general scope of the book in mind, I hope that you may be able to give us this preliminary outline now.

Yours sincerely,

Franklin D. Cogswell

FDC-GES

OBERLIN COLLEGE
Oberlin, Ohio.

January 6, 1923.

My dear Mr. Cogswell:

It is a great satisfaction to see the increasing intelligent interest in the race problem. The best thing that has ever been written about race relations is "The Negro in Chicago," which is a remarkable study.

I would suggest that you write independently to Franz Boas, Robert Lowie, and Goldenweiser whose initials have escaped me. All at Columbia, I think, about the question of the purity of races. All of them have written fundamental things on the subject.

They will all agree with me, however, that it is rather fruitless to give much attention to blood mixtures, as the race problem is not a "race" problem but a social problem and attention to race as a biological factor is actually misleading. It is more important to know why the attitudes and conflicts of races occur.

I do not know of any reliable statistics about races. When I talk about it I use Mark Twains method of making up my statistics. Our census figures are very inaccurate. Thanks to Mitchell Palmer and his kind, most of the immigrants, or rather many of them, who knew English enough said they were Americans as it saved trouble.

Boas' Mind of Primitive Man, Lowie's Ethnology and Culture, Royce's Race Questions and other Essays, give a point of view, also Social Origins, by W. I. Thomas. In fact I think that the most fruitful conference that Dr. Speer could have would be with W. I. Thomas who can be reached at 30 E. 34th St. of Hartley Davis. The three anthropologists mentioned above would also be available. Such a study as that proposed will be invaluable if it will correct the tremendous misconceptions which now prevail in this field.

If I can help you further I shall be very happy .

Very sincerely yours,

(signed) H.A. Miller

Englewood, N.J.

July 29/22

Robert E. Speer, Esq.

Walnut Street.

Englewood, N.J.

My dear Rob:

Thank you very much for your letter of the 25th instant. I do not wish to enter into a rivalry, but I believe that your enjoyment of our long talk the other day did not compare with my own; your visit was a great pleasure to me, and brought back many pleasant memories of our old-time talks which I have greatly missed since our enforced separation.

Now as to your questions: first, the question of immigration, my own belief is that the traditional policy of the United States of unrestricted immigration is the correct one, and that the numerous changes which we have made in the immigration laws, and which have largely been brought about by the changing currents of the labor movement, have been most injurious to the country as a whole, and have been utterly unfair to the citizens of other countries. I have ~~had~~ several times talked over with Dr. Gulick ~~on~~ his theories, and while they are doubtless well intended, they have been revised and tinkered over by Congress, and have produced a state of confusion which is pitiably ineffective, not to say ludicrously absurd. I have also talked the matter over with my friend, Henry W. Jessup, who I believe the chairman of the committee of which Dr. Gulick is secretary and Jessup admits that the present state of affairs is absurd.

Second, the question as to the relation of the white and black races in Equatorial Africa is fundamentally no different from the question of their relation elsewhere. Africa, for centuries, has been the home of what we call the black race; though, of course, many of the inhabitants of Africa are not strictly of that race (the Arabs for instance, are not of the black race, at all) but, using the words loosely, Africa may be said to be that portion of the world's surface chiefly inhabited by the black people. Now the white race, or Caucasians, have no more inherent right to immigrate into Africa than the black, brown, or yellow races have to immigrate into our territory; but the white have for centuries adopted as their policy:

"The good old rule, the simple plan
That they should take who have the power,
And they should keep who can".

Of course this policy has nothing whatever to do with ~~the~~ justice, and is made even more revolting by the attempt of many of those who advocate it to justify it by utterly hypocritical statements supposed to be based on religious or moral grounds.

This whole method of procedure is dealt with by the great prophet Isaiah in his words to ancient Israel (Is. XXVIII, 14-20) History, indeed, may be said to be God's commentary on man's foolish philosophy of life.

To your third question; has the policy of intermarriage in South America justified itself, I should say no, but personally I think it would be unwise to do more than point out, as I intimated in my talk, that this whole question of intermarriage is not one of ethnics, but of expediency, and that the answer, in each particular case, must rest upon varying conditions, involving changes of place, time, and custom.

I am not conceited enough to attempt to give anything which I would assert to be a true definition of race, and it would take a far more ~~wise~~ ^{wise} wiser and learned man than myself to attempt to say how many races there are; but I believe that I can assert that certain of the divisions, between those constituting the so called white race, are deeper and wider than the divisions among some of the white races and some of the brown or yellow races, which lie in the marginal area between the races. The reason for this is, as ~~that~~ I I tried to indicate in our talk, that race divisions are really only enlarged family divisions, and that, just as a family quarrel may result in making one branch of the family more hostile to another branch of the same family, then to the members of an entirely different family, so a similar result will take place among the race groups, ^{This} is illustrated by the difference between the Serbs and the ^Rumainans, both Slavic peoples, or by the ~~age~~-long enmity between the Irish and the English, both white peoples, united by the ties of speech, laws and often in marriage and yet keeping up the ancient feud.

The last question you ask covers a field so large that it would be impossible to attempt to answer it in the space of a letter, to say nothing of limitations which would have to be fixed first. It may be enough to say that in, my judgment, any attempt to state, in advance, what the capacity of any race for progress in the future is, must be utterly futile. Take the story of modern Greece, and ask yourself the question whether it has, by all present indications, the capacity of producing a Homer, a Demosthene, or a Blate? The truth is, race is not the only element in producing genius, and the possession of any race of

4.

Great names in the past is no guarantee that it will produce similar heroes in the future, any more than that great deposits of learning will have a similar effect.

I have however already extended this letter to far too great length, and must bring it to an abrupt close.

Ever affectionately,

Morsey

Chancellor at facts

Franklin D. Cogswell,

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Conference and
Promotion Secretary

December 26, 1922

Dr. Robert E. Speer
156 Fifth Avenue
New York City

My dear Dr. Speer:

The Bureau of the Census at Washington has kindly furnished a reprint from the 1910 Census volume giving the statistics on the country of origin of the foreign white stock of the United States. On pages 882-887 are the statistics of birthplaces of father and mother of persons of mixed foreign parentage. There is also included page proof of the forthcoming volume giving the similar data for 1920.

It is not necessary to return this material and I hope you will find it useful in your study of the race question.

I think I have called your attention to the fact that there is an entirely separate volume of the United States Census on the Negro population.

Yours sincerely,

Franklin D. Cogswell

FDC:CT

Franklin D. Cogswell

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Conference and
Promotion Secretary

RECEIVED

June 17, 1922

JUN 18 1922

Mr. Speer

Dr. Robert E. Speer
156 Fifth Avenue
New York City

My dear Dr. Speer:

I hasten to pass on to you a letter just received from Dr. George E. Haynes, in response to our request that he indicate points which he thinks should be covered in a general book on the race question. I have placed the matter before several other friends, as we agreed upon in our first conference, and I hope we may have another talk with you in the near future to go into the subject more thoroughly.

Yours sincerely,

Franklin D. Cogswell

FDC-GES

June 15, 1922

Mr. Franklin D. Cogswell
150 Fifth Avenue
New York City

Dear Mr. Cogswell:

Your letter of June 14 is received, and with it a letter from Mr. John Bailey Kelly to Mr. Cavert on the same subject was also referred to me, as Mr. Cavert is leaving today for several weeks in the West.

I am most happy to learn that there is prospect of Dr. Speer's writing a book that would present the point of view of race relations opposite to that of Lothrop Stoddard's "Rising Tide of Color." While I judge that Dr. Speer would not plan what would seem an answer to Stoddard, nevertheless a book that presents the opposite point of view would have to ground itself in science and history as well as religion. This would partly dig into the same field covered by Stoddard.

Such a book might well begin with a study of racial contacts of America, including the Japanese question on the Pacific Coast, the Mexican question on the Southern Border, the Negro question North and South, and our contacts with Hayti, Hawaii, and the Phillipines. In such a review of the situation in America I think a chapter or two could make very clear that, to paraphrase a statement of Tagore, we must increase our supply of brotherhood at home if we are to be successful in exporting it abroad. It seems to me that the same method might be pursued in studying the relations of native and white races in Asia, Africa, and South America. A contrast might be drawn between the missionary contact with these people and their reaction, and the so-called civilized approach for commercial and other purposes with their reaction to the latter. Just how far back historically Dr. Speer would want to go I am uncertain, but I think there is a great opportunity here for an arraignment and a challenge to the modern world as to what is to be the future policy of the nations, particularly the nations of the white race with their great advantage of intelligence and science, in their future dealings with the less fortunate majority of the populations of the world. The record of the past is pretty bad, and these native peoples know it. Much of the record has been like what one wit described by saying that the fathers coming to America first "fell upon their knees and then upon the aborigines."

I can conceive of no greater service that a book might render than to bring the white world short up against the folly of the proposition laid down by Lothrop Stoddard and the jingoism which goes on believing that generation after generation the "reeking tube and iron shard" will enable the white world to dominate the balance of mankind. For if this doctrine of force continues, as sure as darkness follows daylight, when the darker peoples of Asia and Africa have learned the methods of militarism they will turn the tables, and then God alone will be able to keep the human family from suicide.

one

I know of no better able than Dr. Speer to bring out the fact that the only hope is in the application of the ideals of the Lowly Nazarene.

I have not undertaken to suggest topics or chapter headings as much of this will grow out of his method of approach to the general problem which I have tried to sketch above.

Any further assistance I can give will be gladly rendered.

Sincerely yours,
(signed) GEORGE E. HAYNES
Commission on the Church and Race Relations, Secretary

Mrs. John S. Allen
Women's Board of Domestic Missions, Reformed Church in America
25 East 22d Street, New York, N. Y.

PRESIDENT, MRS. JOHN S. BUSSING
26 EAST 10TH ST., NEW YORK, N. Y.



TREASURER
MISS MARY M. GREENWOOD
25 EAST 22D ST., NEW YORK, N. Y.

512
CORRESPONDING SECRETARY
MRS. JOHN S. ALLEN
25 EAST 22D ST., NEW YORK, N. Y.

December 6th, 1922

My dear Dr. Speer:

Rene Maran is the French negro author of which I spoke the day of our last conference and his book is Bataula.

I wonder if you have seen the recent book of which Mr. Madison Grant speaks so highly, "America A Family Matter" by Charles W. Gould. I have the book but have not yet had time to even open it.

Referring again to the subject of the proposed text book, many questions arise concerning the relative values and the realities of righteousness in race relations which our books should seek to induce. The Constitution of the United States in its clause about "free and equal" was probably phrased against the legal inhibitions and inequalities with which the world was so familiar at that time and which debarred whole groups of people from even entering certain desirable occupations, which also made it impossible for them to secure an education, which imposed frightful and disproportionate punishment. We do not of course today have any inhibitions that would limit any peoples from accomplishing their utmost destiny within our borders but certainly there is a very great question as to admitting within our borders those with whom it is practically impossible for real amalgamation to take place. There cannot be unity in a people without the possibility of marriage, and to introduce into America more irreconcilables without looking earnestly at the future possibilities from the social, economic and the whole range of values, would seem to be a suicidal policy, if we have at heart a hope of a great civilization for the United States of America. In places such as the Virgin Islands, the sea coast of Central America and places in South America and Hawaii, where there has been little inhibition of race mixture, we see what the immediate product of such a mixture achieves and one hesitates to utilize a great church constituency to promulgate principles that may seem to hold a larger freedom for humanity and yet may prac-

THE WORKING BUDGETS OF THE YEAR ARE AS FOLLOWS:

GENERAL FUND

Budget \$59,790.00. This includes amounts for parsonages, Church Repairs and Furnishings, Student and Classical Missionaries, Young Women's Department, Missionary Education in Sunday Schools, Foreign Tongued Missionaries among the Japanese and Italians also for the general publicity and other general maintenance items.

KENTUCKY MOUNTAIN FUND

Budget \$50,000.00. This maintains the Church and Community Service at McKee, Kentucky, also two outlying centers for Sunday School and Community work as well as the school and dormitory. It provides for the hospital at Gray Hawk with clinic and dispensary work, for the day school and the Church and Community Service at Gray Hawk and the Sunday Schools at Adkin and Blackwater. It maintains the large and dominating Church and Community Service at Annville and the two outlying centers of Pigeon Roost and Blooming Grove, beside providing for the school of nearly 400 attendants at Annville with dormitories for boys and girls and the industrial work and farm.

INDIAN FUND

Budget \$50,000.00. This sustains five Indian Missions as follows: At Colony and Lawton, Oklahoma; at Dulce and Mescalero, New Mexico and at Winnebago, Nebraska. It also provides for the maintenance of Indian Schools and dormitories at Winnebago and Dulce.

Total Budget of the year \$159,790.00

Send for information concerning the Annuity plan of giving and for form of Bequest

"AMERICA FOR CHRIST"

tically belong to the same class of mistaken sentimental methods and ideals as gave the franchise to the negro slaves back in the sixties.

I wonder if it would be feasible to raise the question in such a book as to whether a nation has not a right to set a conscientious goal for its future. A goal that would take account of its qualities as well as its quantities. A goal that would take account of the economic resources and might perhaps involve some questions of the limiting of the birth rate in view of the economic resources and the geographical extent of the national territory.

I know that some of these suggestions would sound very unethical and terrifying to many of those in the church constituency and yet are they not questions that the more intelligent and progressive of our people will have to face before many years? I do feel that in each one of our books we should reiterate the sense of America's world obligation and I am by no means an insular American by setting a conscientious goal for our own resources and our national life.

I think with your wide knowledge, you will realize what I am trying to say much better than I have been able to express it. I want to say once again how deeply grateful I am that a book involving such tremendous responsibilities, is to be the work of one so adequately fitted, intelligently and through contacts as yourself. May the Holy Spirit work through you in the preparation of this message.

Faithfully yours,

Thos. C. S. / Edwin H. Allen

To

Rev. Robert E. Speer, D.D.

+ Please Dr. Speer pardon a "wray typos" for having made me say "conscientious" when my word was "conscience" and "intelligently" when I said "intellectually".
E. H. A.

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EDUCATIONAL WORK

FRED EASTMAN
JOHN BAILEY KELLY
PAUL G. STEVENS
JAMES P. GILLESPIE

June 26, 1922.

Dr. Robert E. Speer,

156 Fifth Avenue, Manhattan.

Dear Dr. Speer:-

Mr. Cogswell and I agreed after talking with you the other day to address a number of representative men who are interested in the line of thought that we are pursuing with you and ask for any suggestions they might have concerning the contents of the prospective book which it is our hope that you will write as the basis for home mission study in 1924-25. The replies to these letters have been rather indefinite. I believe Mr. Cogswell has sent you some and I am enclosing herewith one or two others which have recently come to hand.

Mr. Cogswell leaves town tomorrow night to be gone all summer and I expect to be out of the office most of the time from now till the middle of August. I am wondering whether you want to have any further conference with us before we separate or would prefer to wait until a tentative outline of the book can be drafted which, of course, would take more time than we are able to give it within the next twenty-four hours. I expect to be in my office this afternoon and tomorrow morning and I would suggest that you call me up and let me know your wishes. Mr. Cogswell and I are at your service to cooperate in any way in trying to promote this "consummation devoutly to be wished".

I do not think I have had the opportunity of telling you how deeply grateful I am to Godd for the splendid message that you brought to the young men at Silver Bay. It could not have been plainer and I am sure that it produced great results.

Sincerely yours,



Enclosures.
K-CM

C O P Y

Union Theological Seminary
Broadway at 120th Street
New York

June 19, 1922.

Reverend John B. Kelly,
156 Fifth Avenue,
New York, N. Y.

My dear Mr. Kelly:-

Your letter apropos of Dr. Speer's book has reached me safely and I am delighted that he is going to write it. Unfortunately it finds me at so busy a time, just as I am leaving for abroad, that I fear I cannot send you any suggestions that would be of use.

Yours very sincerely,^{yo}

(Signed) William Adams Brown.

SEVENTY-FIVE YEARS
in a
CRUSADE OF BROTHERHOOD

Maintaining Five Hundred Mis-
sionaries in work for Negroes,
Indians, Orientals, Porto Ricans,
Mexicans, Hawaiians and un-
privileged groups in Utah and
the Southern Mountains.

George W. Hinman
American Missionary Association

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423 PHELAN BUILDING
SAN FRANCISCO, CALIFORNIA

Rev. Robert E. Speer, D.D., Dec. 29, 1922.
156 5th Ave., New York, N. Y.

My dear Dr. Speer:

Thank you for your suggestive letter. It would be a privilege if I could help in any way toward the text book on race relations. I presume there are many who have given considerable thought to this question, but few who have had the wealth of experience that has come to you for illustrating the theme. There are many possible outlines which might be used, and probably "every single one of them is right", but I have ventured to suggest six chapter headings and a few notes under them as the subject opens up to me.

Referring to your question "What is the meaning of race in God's educational plan for man?" let me quote a recent letter from Dr. Arthur H. Smith of China: "What is a 'Race'?" The Chinese are always saying that their Republic has "five races", and one of them is Mohammedan. I have just taken down a copy of 'Mankind and the Church' by Bishop Montgomery. There are six chapters on the contribution which each 'race' can make to Christianity, the Papuan (Islanders of the Pacific) Negro, Japanese, Chinese, Moham-
medan and Hindu. It is worth reading."

It seems to me your book should accept the challenge of Madison Grant and Lathrop Stoddard in world relations, and of the Hearst newspapers and the Ku Klux Klan in the problems of our own country, admit their premises, ~~and~~ then going beyond them in a recognition of the significance of the renaissance of colored races, and convincingly demonstrating that this is not only essential to a real world civilization, but will release enormous stores of new energy for a better world.

As to the solution of the problem, whether segregation, amal-
gamation or co-operation, I should say rather, mutual respect. If "love is the fulfilling of the law", in the same sense, respect for other races will be the solution for all problems of racial relations. The immediate external manifestations ^{in the process of evolution} are probably calculable for only a brief period. What will be the ultimate result is as impos-
sible to foresee as any other evolutionary development. Prof. H. A. Miller of Oberlin says quite positively that eventually all races will be amalgamated. I am inclined to believe that there always will be marked racial varieties, but not necessarily the ones that now distinguish men. Perhaps there will be some surprising shifts in racial characteristics and relative rank of races, but without

2-

changing the absolute principle of mutual respect and mutual service between races as a condition of their fitness to continue.

Please let me help in any further way as to details of the relations with Orientals in the United States, which is, in fact, the only phase of the subject on which I have any right to speak.

Faithfully yours,

GWH*AMS

Geo. W. Hirman

I. The Universal Gospel.

"No difference" between races in the sight of God, a basic and central characteristic of the new revelation through Jesus. Repeated challenges to race prejudice in the New Testament, through illustrations of God's grace to non-Jews, and definite protest against the attitude of contempt (Peter's vision).

The struggle in the New Testament church against race prejudice and the tragedy of Peter's unfaithfulness to his vision.

II. Roots of Race Prejudice

- (a) Pseudo-Scientific theories
- (b) Economic Competition
- (c) Protection of Race Purity
- (d) Protection of Cultural Standards
- (e) Mean between extreme theories (Royce, Murphy)

Race Problems - Basis of Ascendancy.

III. Respect for Racial Values

"Respect for Personality" conditions of helping individuals. (v. King)

Impossible to do permanently effective missionary work with a race, unless there is respect for its racial values.

IV. Racial Consciousness an Asset

Regarded as a menace

Releases **new** creative powers (v. Royce, Race Problems)

May be stimulus to interracial co-operation.

Chap. II

V. Racial Contributions to World Civilization

Repeated and positive evidence that the white race are not the only peoples that have made essential contributions to civilization.

IV. The Ultimate Brotherhood.

1. Persistence and Evolution of Race Types
2. Uniformity or Further Variation, ~~between variant race types~~
3. Physical or Spiritual Basis of Race Relations (v. Haynes)
4. Values and Difficulties ⁱⁿ Segregation of Races.
5. Co-operation ^{increasingly} valuable.

between variant race types

*Trend of the
Race, p. 164.*

C O P Y

The White House,
Washington.

Dear Mr. Williams:

Permit me to acknowledge the receipt of your
letter of January 3rd with enclosures and to say that
I shall bring it to the attention of the President.

Sincerely yours,

(Signed) GEO. B. CHRISTIAN, JR.

Secretary to the President.

Mr. Mornay Williams,
Englewood, New Jersey.

C O P Y :

Englewood, N. J.
January 3, 1923

Hon. George B. Christian, Jr.,
Secretary to the President,
The White House, Washington, D.C.

My dear Sir:

While I have no desire to intrude unnecessarily upon your time or that of President Harding, I do feel in view of letters received from you and him, that I am justified in sending you copies of the enclosed correspondence between myself and Mr. Thomas S. Penny, a friend of my own, who has visited Jamaica as a greatly respected member of the Baptist Mission Society of England. Mr. Penny is also a leading citizen of Taunton, Somerset, England. Sir Robert Williams, to whom he alludes in his letter is also, as you know, a prominent member of the Parliament, and is President of the Church Missionary Society, the largest Missionary Society in the world. I do not think that it is necessary to burden you with a further statement as to the conditions existing in Jamaica, for both you and President Harding are aware of them. I agree with what I understand to be President Harding's view, that one of the most important things for the whole world is to avoid irritating public controversies, and therefore I have no desire to precipitate a newspaper discussion, but I do believe that something more serious than this is likely to take place, unless some method can be found, by which these two great countries, England and America, can, by some joint action, prevent the continuance of the state of affairs in Jamaica, which is gradually ruining the physical and moral well-being of the people of the island. I have, as I have stated in the copy of the letter to Mr. Penny, which I enclose, no sympathy with the proposal that the United States should make some arrangement with Great Britain, by which the West Indies should be transferred to the jurisdiction of the United States, for I do not think that the people of Jamaica desire it, nor that the effect on them or us would be beneficial, but I do earnestly trust that some method of adjustment can be found, lest a worse thing should befall. I do therefore respectfully request, that at some time you would take the opportunity of laying this correspondence before the President for his consideration.

Very respectfully yours,

(Signed) MORNAY WILLIAMS.

C O P Y :

Knowls, Taunton,
December 21, 1922

My dear Friend:

Your letter of December 4th crossing mine has come to hand, and has been largely answered. I think I told you about Mr. Stockley and his eminent fitness for the work he has kindly undertaken. I am not sure whether I also mentioned the Minister who has gone to help Mr. Price in training Teachers to act as Evangelists or Auxiliary Ministers. I am hoping great things from the appointment of these Brethren.

I am with you in your anxiety for the uplift of the colored people and all the more so because of the startling figures which have just come out showing that illegitimate births are still seventy per cent and infantile mortality is still over 140 per 1000 births. This is very distressing in view of the number of years during which evangelists' work has been carried on.

Sir Robert Williams has been reelected, but his view as expressed to me is that "it is for Jamaica to see that proper conditions prevail in the Island and it is not for the English to interfere with an American Company."

I hoped that some definite suggestion might be made by Mr. Wood as the result of his visit, but this hope has not been realized. Unless some firebrand like Wm. Knibb was in regard to slavery, can arouse public opinion both here, in Jamaica itself and in America, I fear things will remain unsatisfactory. The Fruit Company are acting within their legal rights and unless moral pressure can be brought to bear, I do not see that can be done. The housing question is one of the problems of the Island as it is of England itself, and until this is grappled with, unsatisfactory moral conditions are bound to be continued. This is a problem for the Jamaica legislative as it is also for our own Parliament.

With kindest regards and repeated good wishes, believe me

Ever yours sincerely,

C O P Y :

Englewood, N. J.
January 3, 1923

Mr. Thomas S. Penny,
Knowls, Taunton,
Somerset, England.

My dear Mr. Penny:

I am very glad to have your note of the 21st ult. and I feel that it states the case as to Jamaica very accurately and dispassionately. The situation is most serious. Sir Robert William's Statement is, of course, entirely correct, but it is also most unsatisfactory. I, myself, feel that I have none of the power which William Knibb wielded so mightily eighty years ago, in arousing public opinion, but, as you say, public opinion must be aroused, in these different areas, Great Britain, United States and Jamaica, if an intolerable situation is not to be continued. If things go on as they are, a far worse situation is not in any way static; it must grow better or worse. My own feeling is that if it is possible, a Parliamentary Commission should be appointed to look into the conditions in the island. I have no sympathy with the proposition that the United States should take over the West Indies as part payment of the debt due from Great Britain to America. I do not think it is fair, either to the people of the islands, or to the British Empire, and yet I can see how all sorts of foolish propositions will be made unless these two nations can agree on some plan for bettering conditions. I am still striving in every way within my power to bring about a change, and for that purpose, I shall probably send a copy of your letter, with your consent, and this reply on my own part to Mr. Christian, President Harding's Secretary, asking him to call the matter to the attention of the President.

Very cordially yours,

RES-KC.

The unabridged material, including Sir Narayan's chapter and other contributions from friends like Professor F.W. Williams of Yale, who have liberally given their help, will be published in the autumn of 1924 by the Fleming H. Revell Co. under the title Race and Race Relations. The volume is included in the list of reference books suggested at the end of this volume for the classes studying race problems. It will seek to treat more fully the questions discussed in this smaller book and also to serve as a source book for leaders.

The author desires to acknowledge his grateful obligations to Professor William Adams Brown, Professor Edwin G. Conklin, Professor D.J. Fleming, Dr. George E. Haynes, Mr. Bruno Lasker, and Mornay Williams, Esq., who have read this book in manuscript or in proof and have made invaluable suggestions and criticisms. None of them is in any measure whatever responsible for the views set forth but any writer is happy who can have the advantage of such counsel and corrections as they have generously given.

Robert E. Speer

New York City

February, 1924

Franklin D. Cogswell

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Promotion Secretary

February 25, 1924

Dr. Robert E. Speer
156 Fifth Avenue
New York City

My dear Dr. Speer:-

I wish to acknowledge the receipt of the revised galley-proofs with your corrections and additions. It seems to me that you have strengthened the book a great deal by what you have done, and even though the re-setting will be rather expensive and the publication date will be a little later than we had hoped, it is all worth while. The subject is such an important one and there is so much controversy connected with it that I am glad to have had you take the time to consult such an excellent body of advisers as you did.

In order not to limit the book in any way to use in a particular year, would you be willing in the additional material which you sent for the preface, to change the wording slightly so as to avoid speaking of the study of race problems as coming in this particular season? I am enclosing a carbon copy of this insert, in which I ventured to make two or three slight changes and wish to have your approval before ordering to have it set up in this form. The change is really a very slight one, but we are so hopeful that your book will remain a standard book on this subject for a period of years, that we do not want to seem to limit its usefulness in any way by emphasizing the fact that this is the topic of study now. It will also be our plan if your book is reprinted after next autumn, to change to the past tense the reference to the publication of your larger volume.

Can you send me now such notes of explanation and evaluation as you wish to make on the ten or twelve selected reference books that we agreed to carry in a special list following the bibliography in your book? We appreciate very much your preparing these notes for us, because of your wide knowledge of the literature on the subject.

With best wishes, I remain

Yours sincerely,

Franklin D. Cogswell

FDC
C

MINUTES OF THE MEETING OF THE BOARD OF TRUSTEES OF THE CHURCH PEACE UNION

February 7, 1924.

A meeting of the Board of Trustees of The Church Peace Union was held on Thursday, February 7th, 1924, at 2:30 P. M., in the Directors' Room, 70 Fifth Avenue, New York City.

Dr. Merrill was in the chair.

Those present were: Dr. Merrill, Dr. Ainslie, Dr. A. J. Brown, Pres. Faunce, Mr. Gardiner, Dr. Hall, Prof. Hull, Dr. Jefferson, Pres. King, Dr. Macfarland, Dr. Remensnyder, Mr. Walter George Smith, Bishop Luther B. Wilson, Mr. Plimpton, Dr. Lynch, Dr. Atkinson and Mr. Gordon.

Prayer was offered by Bishop Wilson.

The minutes of the previous meeting having been sent out were approved as read.

The Treasurer presented the auditor's report.

VOTED that the report be received and placed on file and that the Secretary be authorized to print it in accordance with past custom.

VOTED that reinvestment of the funds be referred to the Executive Committee with power.

VOTED that a letter from General O'Ryan to Mrs. Carnegie, dated January 24th, 1924, be reproduced and sent to each member of the Board of Trustees with the minutes.

VOTED that the following resolution on the death of Woodrow Wilson be adopted by a rising vote and that a copy of the same be sent to Mrs. Wilson and that it be given to the press:

*Do read
last part
min*

"The Trustees of The Church Peace Union, assembled in this tenth anniversary meeting, desire at this time of national affliction to express their deep sense of loss in the death of Ex-President Wilson, and at the same time to express their appreciation of the great service he has rendered to the nation and to all humanity. We remember him as the leader of the nation through the great crisis of the war; as the champion of justice and the rights of the weaker nations at the Peace Conference; as the spokesman of the Community life of nations; and as the apostle of democracy. But chiefly we remember him as the prophet of the idealism in international relationships. He was the first head of a great nation continually and consistently to proclaim that national greatness consists in service; that nations are bound by the same code of honor that binds individuals to each other; that nations are accountable to the same moral judgment-bar before which individuals stand; that the relationships of nations should be governed by the same Christian principle as that which obtains among all good men. In every address, official message, and note he gave expression to this gospel. He infused this note of idealism into the very war itself and spent his life in its proclamation. The future of the world will be different because of his great service to this cause. He insisted that America should not only be the exponent of this higher internationalism but should join with the other free nations of the world in establishing this new world order. He laid down his life for this

vision of a new world as our sons gave their lives to make it possible.

The Secretary presented a letter of resignation from Bishop Hendrix.

VOTED that the resignation be accepted.

VOTED that a Committee be appointed consisting of Dr. William P. Merrill, Bishop Luther B. Wilson and Henry A. Atkinson to canvass the situation and present a nomination at the next meeting of the Board of Trustees.

VOTED that the By-laws with regard to the date of the Annual Meeting be amended as follows: "The annual meeting of the Board of Trustees shall be in New York in December, the day to be arranged by the Executive Committee."

VOTED that the particular date of the Annual Meeting shall be fixed at least one month in advance by the Executive Committee.

VOTED that an apportionment of \$500.00 be made towards the expenses of Archbishop Soederblom's visit to the United States in return for services rendered to The Church Peace Union and that the amount be taken out of miscellaneous appropriations.

VOTED that the campaign as outlined on the World Court be approved on the whole and that the Educational Committee be authorized to prepare an answer to the letter of D. J. Hill.

VOTED that a message of congratulation be sent to Dr. Charles Herbert Levermore from the Board of Trustees on his success as winner of the Bok Peace Plan.

VOTED to adjourn.

Respectfully submitted,

Henry A. Atkinson,

General Secretary.

1
 Gifford House ago that in old days the China had
 little sense of racial unity. Dignified provincial looked
 on one another more evenly than dignified nation in
 the West. But he - as has for some purposes & part of
 unity in the the land of it. The two colonies for
 more foreign than with political disintegration -
 the spirit of the unity with provincial government

12
 Commercial was wrong. The higher topics in China
 P. the. Should they proceed. The higher level of
 Gifford ago the China double as old as to do the do -
 Charles work with money better than the French. Gifford
 cannot by illegal topics of some manner.

The pattern of race disputes. But not forgotten. The land
 foreign was first - very rapid. Dignified was never the
 same study and disputes - the Gifford. & later - the
 creation also made it. The one we have marked
 for the. Address for unity and - agreement it

Just Alden returned to China. Home in Japan

Plethora along the coast many. He had written to him
 from a visit first in upper Britain. He had just been able
 to get a passport in no other kind of order - he had had no
 insurance. Came on it - but in first for the first of
 read as on the island for the frontier to see how time
 to visit with the first - "he" he had no dream of

Just Canada from Bk. for Dominion South Africa

Armed by ago that the unity & land of college
 to their mission really for the land - ended first &
 land in the main and back of

"The deepest cause of race misunderstandings is perhaps the tacit assumption that the present characteristics of a race are the expression of fixed and permanent racial characteristics. If so, anthropologists, sociologists, and scientific thinkers as a class, could powerfully assist the movement for a juster appreciation of races by persistently pointing out in their lectures and in their works the fundamental fallacy involved in taking a static instead of a dynamic, a momentary instead of a historic, a local instead of a general, point of view of race characteristics. And such dynamic teaching could be conveniently introduced into schools, more especially in the geography and history lessons; also into colleges for the training of teachers, diplomats, colonial administrators, and missionaries.

"The belief in racial superiority is largely due, as is suggested above, to unenlightened psychological repulsion and under-estimation of the dynamic or environmental factors; there is no fair proof of some races being substantially superior to others in inborn capacity, and hence our moral standard need never be modified." ("Universal Races Congress", 1911, paper by G. Spiller on "The Problem of Race Equality" p. 34 f)

The Chinese race which is often cited as the outstanding proof that a race may become static and fixed is a clear and convincing disproof of such a theory. In the museum in the old Peking Palace in Peking, we gathered such remnants of Chinese art as the "superior" races have kept. They are arranged chronologically and they show that a race is not controlled by forces which move it gradually upward or downward. On the other hand great artistic impulses which lead to magnificent expressions in one dynasty die down and die again only to break forth again with their richer power ten or three centuries afterwards. These re-appearances and increments of power, with moments in some forms such as the "Kamik" race has never produced, are due to the acts of few causes, both of which disprove the theory of racial immobility. Either they are due to the dying down and then the re-awakening again of latent racial sparks or they come from the impulses of some race sympathetic to

"Outline of Chinese Art", Dr. Yung-tsun says the artist

lays great stress upon the distinctiveness of Chinese art effort and its independence of all outside influence. On page 26, He says, "It has been the genius of the Chinese to preserve unchanged the same art spirit from generation to generation, even though early examples might perish". "It is safe to say that the same art motives which flourished in the Shan and Chow dynasties stirred the hearts of artists in the Ming and Manchu dynasties". On page 28, "It is interesting to note that art motives became stabilized before China began to have much intercourse with outside nations". "We know that by this time (5th century B.C.) there had been a development of artistic creation in bronze, jade and idiographs which have continued to control the minds of artists down to the present time."

In contrast with this point of view, ^{in "Epochs of Chinese Art"} on page XV, of the introduction of Fenollosa's volumes, he writes, "Mediaeval

art in Japan and China is as much involved with Buddhism as is mediaeval European art with Christianity". On page XXIV, he writes, "The writer wishes to break down the old fallacy of regarding Chinese civilization as standing for thousands of years at a dead level by openly exhibiting the special envioning culture and special structural beauties which render the art of each period unique." Further on, he adds, "At creative periods all forms of art will be found to interact" and on page 5, he gives his comparative charts of Chinese and Japanese arts in graphic form from the beginning for a period of 5000 years. On page 19, he indicates in scheme his theory of the source of outside influences upon Chinese art.

He adds

Japanese Art

Arthur E. Cook

DEPARTMENT OF LABOR

OFFICE OF THE SECRETARY

WASHINGTON

January 27, 1923.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Mr. Speer:

In response to your letter of January 26th to
Secretary Davis, I am enclosing herewith a copy of the
portion of the report of the Hawaiian Labor Commission
which has been made public.

Sincerely yours,


Private Secretary.

Encl.

racial prejudice. Mr. Paulsen and the (Katholisch) movement to date may have done, but there has been a number of ^{as illustrated in a letter of the} ~~cases~~ ^{of the} Paulsen's to a point:

"(1) There is no ———— most the left other can

(2) There is no ———— the hyphen etc

"If you are with me ———— as a to be seen"

(*Speeches and Letters of Will Paulsen 1894-1907*)

The development of their program must not be allowed to have the spirit of bigotry for racial superiority and dignity. The end would not be better for the progress of man to find a better balance between the forces of rest and the force of change than we have thus far achieved.

The Good and Gain of Race and Race Distinctions.

In the rich imagery of the Prophets the Hebrew race is
spoken of as "mother". (Isa. L, 1; Jer. L, 12; Ezek. XIX, 2;
Hos. II, 4, 14, 5). It is significant that in each passage
when this noble metaphor is used the race is held up to
reprobation and reprimand for its shortcomings as trans-
generational. ~~It is~~ ^{ought to bring out} it is through the Prophets in the denunciation
and reproof of race the fact of its honor and glory.

A man race owes his mother. What more glorious
heritage could be paid to its true mother and benefi-
cence? A man should feel and act with regard to his
race as he would with regard to his mother. He would
depend her for any account of good or deed. He would
never ~~depend~~ ^{depend} ~~on~~ ^{on} others as he would never depend
for living on account of honor or disrepute depending
her. He would never do a wrong to be done in her name
or in her alleged interest as man a dishonorable
thing. He would not honor the mother of other men
as he would wish them to as if he were his own. He
could with world's history could be depicted today

y man has charge spoken and acted with regard to our
 race, there are and others, in the caption of mother-
 hood, and it would be a long step today toward solving
 the race problem if we would stop just of race as a
 man would speak of his own as of another man's.
 a way looking race
 that as a way of looking at race would dispose of our
 of all race (show, here) as contempt.

The existence of race gives richness and variety to
 humanity. In any one ^{system} ^{method} of ^{the} ^{day}, race a factor, it is
 a good thing that the individuals are not all alike. So also
 of mankind. St. Paul wrote ^{thirteen} ^{centuries} ago a great deal
 about the unity and variety of humanity. It is a noble theo-
 logical expression of ^{the} ^{school} ^{of} ^{St.} ^{Paul} ⁱⁿ ^{the} ^{early} ^{Christian} ^{era},
 of the Church as an agony: ~~the~~ "There are diversities
 of gifts but the — unity, number, thing" (I Cor. XII,
 27.) This is the greatest advance in our education
 in the race problem. The diversity of ^{humanity} ~~manhood~~ is recognized
 as its beauty and life and glory. As the Southern white
 women ^{who} ^{have} ^{been} ^{quoted} (see page) and who is
 one of ~~the~~ those ^{who} ^{are} ^{ready} ^{to} ^{apply} ^{the} ^{Golden} ^{Rule} to
 the race problem, writes, "Life does not divide —
 just Barth's book of 'Man' (Harvard, 'The Black and
 White', p. 446.)

The effort of reason to perfect themselves, and to achieve
 what other reason have achieved and to attain a rational
 self adequacy in a spirit of devotion and not of disinterested
 a volitional and enlarging moral discipline for man as an
 individual and for human society. It is beyond the scope of the
 study to consider the solution of the complexity of the conditions
 of the human race to such economic problems as the question
 of free trade and protection. Either theory is concerned with
 what the limits of human interest ^{is} it is to be determined
 and followed ^{and} it is practical in the ultimate interest of
 all mankind; although the theory of free trade may be held
 to be presumptively the ^{is} true one for a steady ^{as our,} progress
 would, but in a world of inequality, sacrifice, and competition
 to quote of the divine of distinct reason and rationality
 and presumptively substantive to the attainment of such
 operation for such and justifying ends, - in fact a
 correct the duty of each man to perfect himself and to seek
 a free equipment for its rational task in a duty
 whose fulfillment is good for ^{each} the man and the man.

A movement like the Swadeshi is a true national movement of India is at bottom a Shiksha movement & springs from the recognition of the fact that the most important subject of a new age may be not ^{its} ~~the~~ chosen political subjects, but its immense economic subjects. As Mr. Ranade, one of India's greatest leaders, said twenty five years ago: "The political dominion — of a nation" (^{Report on} Indian Constitutional Reform" (p. 264). Mr. Montagu and Lord Chelmsford recognized this and in their reforms measured the efforts to Indian demand for economic self development: "The first ^{is} our poor; and their poverty — European style and economic disadvantages — to 1909 * * * On one ground a forward policy — lay upon them" (Report on Indian Constitutional Reform" (p. 264-267).

It is a good thing for India now and for all the world that there has not been any dead load of rigid orthodoxy about her but we have had to struggle ~~with~~ ^{against} ~~the~~ ^{with} various measures of speed in their scheme: ^{movement and quiet manner} ~~force~~ of difficulty and

kindness. What Mr. Johnson says of it you find true in the
 nature of man: "In the future," says he, "I hope circumstances
 will lead me down to look into a subject which my natural
 sluggishness will find it impossible to study. Periods like
 these through which I have been passing, give rise generally
 in many of their results, as by no means insignificant
 to the slow growth and progress of individual characters. I re-
 member a very fine saying of Archidamus in the *Thucydides*
 but to being educated in the midst of difficulties
 brings strength and efficacy to the character. The passage to
 which ^{the student} he refers is what Archidamus says: "We should
 remember that men differ little from men except the be-
 liever as best who is known in the *Maxwell School*.
 The *Widder* and Sturges both raise ^{strongly for every} ~~any~~ ^{restriction}
 hasten to longer its contribution to the whole life of
 humanity.

Just as social effort at some one's dependence is
 a good thing for the world so is the desire and attempt for
 social self determination.

itself. No man can give another man his independence. The first
man can declare independence for the second but if the second man
is to be long dependent on he can achieve it. Mr. Bond states
a denunciate truth about race and man when he says, "then
the friend of the Negro masses would know the whole truth
behind the forces which today ^{most} militate against
the material progress of the race, he must go deep below the
surface of trouble which the white man says remove a ^{scab} (Dun, "The American Race Problem" p. 147) the white man ^{now can do}
much, far more than it has yet done. It helps other races but
in the same manner for them and ours God bids us to work
out our own salvation and He needs no one but He might
over see ours (part) God's salvation

lack of all moral experience has a mental in-
capacitating, an exact & sympathy and independence,
of force to judge, compare and form and possess. Con-
science and efforts. Then an easily assigned to the
tasks they have to deal with. But the acknowledgment of this
and the humble desire to work with God in the restoration
of humanity are ~~good~~ genuine benefits of the introduction of
race notwithstanding its evils. It is part of the education the
"strong" race must receive. This opposite for dominion and
"weak" races (transcend) their equality. Of this cannot be
done, a many of the good men of India seem to think it can
be done by denouncing the "class inequality" of their race and repudiating
the influence of British rule in India which is alleged to
have crushed out the freedom of the Indian soul. It can
only be done by displaying that the freedom has been
crushed out not by displaying that a ^{and racial} noble
and human mind, have rise to their place not by
making claim a becoming ones, but by achieving work
and by making their own. Other races cannot raise them
a note then few, Each race must do their things for

good and inevitable thing: "unless", he argued, "it is
alleged that a man capably capable — for self-
rule x x — of the subject in the program — your concept
and fault x x — the contemporary problem may be put in a
nutshell — tragedically that there x x — the popular absence
of every element of political self-determination from a people's
life means a failure of civilization x x — it would seem
that a first step — a matter of race" ~~is~~ (United
States Congress, "1911 paper by John W. Robertson M.P. on
"The Rationale of Autonomy" pp. 41-44)

And the working out of this problem of race and
ethics and fiduciary autonomy of each race for itself and
of the "stronger" race for the "weaker" is a school of humanity
wherein we men are meant to learn because of our contact
of kindness, ^{and} of truth. The problem is infinitely different
because races do not move collectively. There are always
new progressive actions which cannot exist for the
partial education of the masses, and there are always in
any race men who seek this ^{interests} ~~and~~ the supposed interests
of their race, always to the detriment of humanity.

we have been made very familiar with the idea of
the 'early dehumanization' of people by the dissemination of
the war time. But the complex did not come into being
then for the first time. We must not confuse today's re-
minders of its explicit content in the Declaration of Independence:
"Governments derive their just powers from the consent of the
governed - whenever any government becomes destructive of these
rights [i.e. the securing of the rights of equality, life, liberty and
the pursuit of happiness], it is the right of the people to alter
or to abolish it, and to institute a new government, laying its
foundation on such principles and organizing its powers in
such a form, as to them shall seem most likely to effect
their safety and happiness." If there are these principles for us
in 1776 why are they not these principles for our new change?

Before we have ^{made the phrase} ~~the phrase~~ "new autonomy" ^{Constitutional}
a speaker at the House has spoken about the subject
disparately with a view to pointing out the new idea
of the idea but no one is heard ^{from people and from} ~~of the~~ ^{by}
any part of social movements. For the sake of social
subjects to demonstrate from without the consent to be

Just as every man has a proper and righteous pride in his mother, so every man ought to have a just and becoming pride in his race. It would be ~~best~~ ^{best} to find a more worthy illustration of such pride, at one humble, modest and excellent, than Booker Washington's "Up from Slavery" & Manly has spent countless pages & that book for the first paragraph of the last. (Up from Slavery p 1)

This is the first paragraph: — (p. 1) — ~~the~~ ^{the}

And this is the last — (p. 319)

Between these two paragraphs lie many others which need a right social sense for every man:

"I have dreamed — of my other race (p. 391) — ~~the~~ ^{the}

"I believe that my race — multiplied (p. 280-282) — ~~the~~ ^{the}

Such a man's pride in his race makes the race more worthy of pride. God gives the spirit of a race and he has ~~not~~ ^{not} ~~made~~ ^{made} ~~it~~ ^{it} ~~up~~ ^{up} ~~and~~ ^{and} ~~then~~ ^{then} ~~others~~ ^{others} ~~could~~ ^{could} ~~have~~ ^{have} ~~fallen~~ ^{fallen} if he had ~~known~~ ^{known} ~~no~~ ^{no} ~~principle~~ ^{principle} ~~of~~ ^{of} ~~any~~ ^{any} ~~kind~~ ^{kind} ~~but~~ ^{but} ~~shown~~ ^{shown} his race ~~considerance~~ ^{considerance} ~~and~~ ^{and} ~~stray~~ ^{stray}. There is a ~~striving~~ ^{striving} ~~shown~~ ^{shown} by his efforts ~~has~~ ^{has} ~~enabled~~ ^{enabled} "theology"

in "Extremis" or a soliloquy that may have been delivered in
 India, June, 1857. "Papers to the press in the document: "They
 could have spared the ~~memory~~ of their English prisoners who
 should extend the paper to the ~~document~~, by repeating the usual
 that formula; but only one half-cast went to save his eye in
 that way." Extract from an Indian newspaper. "The paper is
 a copy of the thoughts of an Englishman who had been taken pri-
 son and another"

(The Paper of the New World p. 291 f)

The material which held the sun in orbit is the highest but
 smallest of the high. The force of (logos) to the best
 moral ideal of man ^{and} of fidelity to it (the ideal) is
 a unity and reflecting force. It holds moral ideal
 than the other and is the ideal or force to
 be at various and better. It is a main duty to abandon
 the social process. This is not to say again that the is
 a good principle but that humanity is greater in that the
 parts only pursue their mission as they grow together
 in the whole

It is a good thing for mankind to have the ^{9th day} discovery of things
 from new perspectives and exposure to a higher level of sci-
 ence, knowledge and technology. There is ^{even} ~~even~~ in many of
 the best men of the modern world a strange inwardness
 and outwardness of the mind.

11

(Lysart, "Asiatic Studies", Part I, p. 10)

of

A broader knowledge of man and the world and a deeper insight into the
history of man expands our minds and enlarges our life and helps
for us. Lysart points out "the data, such as multiplicity of religions
and (kinds), and the variety of political groups, with the least surviving
specimens, in a large part, of the ancient world of history. The
Orbita veteribus nationibus, and the political and administrative
problems ~~frustrated~~ generated with ^{modern} the new relations of Asia (to
modern man) of the features of the Roman Empire. He indicated
there are similarities and comparisons to be made between our
own today.

racial prejudice. Mr. Paulin and the Massachusetts movement in India may have agreed, but there is even less a meeting of kind with good, ^{as illustrated in a letter of the} ~~and~~ Paulin's to a friend:

"(1) There is no —
 ————— the left after a
 (2) There is no —
 ————— the happen
 "If you can catch me —
 ————— at all to discuss"

(Speeches and Letters of Mr. Paulin 1848-50)

The deepening feeling of their program must not be allowed to have the spirit of hoping for racial equality and dignity. The work would only be better for the purpose of men to find a better balance between the force of rest and the force of change than we have thus far achieved.

State, "ambulatory relations". There can be no ambulatory re-
lation without mutual respect and common justice and
a ~~disadvantage~~ ^{to those with} the practice of looking on their own persons
down as up to a group ^{person} ~~mass~~ ^{impersonal} ~~impersonal~~ of character and
capacity. The ~~the~~ variety of race is provided perhaps to
give us so a pattern in which to grow ^{their} ~~the~~ larger
human mind of man.

Mr. Ballou in his book on "The Jews" speaks of the con-
vention so long maintained by Jews "against allowing
to Jewish nationality ———— any difficulty" (Ballou,
"The Jews", p. 258).

The Jews are not the only people who have maintained or
endured this Convention, as there are many exceptions from it.
The ^{many} Negroes and other races have at times felt a strong
in them their fear of ~~any~~ ^{any} form of race differentiation. The
morally spirit of race respect, devoid of all boasting
as in look out of all on the other is more
and more discriminating each race and right to their
advantage it. It is a right to be just as found a discrimi-
tion for a Chinese to be a Chinese, or an African an
African or for a Frenchman to be a Frenchman or an
American and American. Each race has a work to
do in the world for itself and for all races which no
other race can do. To be true with ^{any} race, to be a
worthy member of it, by giving it to its true character and
its ^{as human} duty, is giving ~~it~~ ^{it} for any man.

(thought about by modern and developments)

contacts of race and nation ^{and} these race with other race
and individuals of these other race. "A primary cause of
this problem" by a thoughtful Southern writer "is the vague
rather intangible — ^{inferno} purpose" (Quote "The
American Race Problem" p. 217) The writer is speaking of the rela-
tion of the white and black ^{race} ~~people~~ in the Southern States in
America but what he says is true in the manners ^{of} ~~of~~ and
of other men than "the white man" to whom he refers. All
race everywhere today are being pressed against other
race. The majority and minority elements ⁱⁿ of the community are
very greatly. The contacts are both direct and indirect
and direct ^{indirect} and economic a political. They are
the most real and significant fact in modern history.
Observe the same cause; sometimes by any ^{race} ~~of~~ these
and the modern and purpose, ^{to see which is true in a fact and} ~~to~~ ^{be} ~~to~~ ^{the} ~~the~~ ^{of} ~~of~~
right and just and peace making solution of the
racial question ^{compromising} ~~is~~.

When did the consciousness of race and of racial difference first come to man? What evidence of its presence do we find and what forms did it take among the ancient people? Mr. Merwin finds the feeling of race consciousness first among the ancient Greeks. "They were the first", says he, "to distinguish — and to hold one side by side with the other — inherited" ("Western Rome and the World" p. 204). The differentiating tendency from other races the Greeks had in mind ^{authentic and} both moral and intellectual differences. Mr. Bevan gathers various utterances of the Greek race consciousness. "In the case of the barbarians — amongst the Barbarians" (~~the~~ Western Rome and the World p. 50.) "The question is not of what — is best" (p. 52) The Greeks had, therefore, a natural right to rule over barbarians (over) (2nd ed. p. 55) as a matter of fact in the fourth century B.C. there were more Greek ruled by Persians than there were barbarians subjects of Greece. but Alexander was already franchising the Indians & the Arabs & Persia to conquer Asia, not to establish any empire dependent but to subvert the existing ^{real} national and empires in terms of guardianship over weaker

As Euripides wrote in *Sphigmina*

"I am not

that Greece should see Barbarians her enemy

but that the Barbarians had it over Greece

Nature hath formed them slaves, to Greece free."

in his capacity

people. Augustus counselled Alexander, to keep the status of
 just as he had just about his Alexander, as Mrs. Swan
 "adopted a policy directly contrary - Education and good
 ... 2 was not false - he had not ... his ...
 of ... — "Hellenic blood" (written here as
 the word "p. 57/1, 60 f.)

The Roman consciousness of race began with a sense of Rome's
 indebtedness to the Greek race. The discerning Romans realized
 that they had been among the barbarians and in fact at first
 they applied the word to their native country and even spoke
 of their own language as "a barbarian tongue". Cicero
 writes to his brother ^{Roman} ~~the~~ ^{and speaks of} relying on Greek
 "Realizing that as we are not our a race of men —
 obligation to that race" (written here as the word, p. 71 f.). This
 racial respect for the Greek was perhaps a ^{mark} ~~mark~~ of more
 intelligent and rational feeling. ^{times of the} ~~times of the~~ common people
 and with the politicians who manipulated them to a the-
 dose was an contempt for the Greek. Cicero speaks of
 Cicero as seeking influence by appearing to despise the

for the other cohesive forces of race and tribe" and "tried
 up like some coal below the surface like a new Greek-
 Roman nationality." By the time of the Slavonic dynasty many
 races had been added with the Italian Romans. "Vespasian
 — in the corner" (Hist. p. 100)

How ~~represented~~ ~~worked~~ out a few changes and some reception
 of the thought of human unity from characterized Greek thought.
 Aristotelian theory had declared the inequality of human nature.
 Cicero accounts into identity and equality. "There is no
 difference, he says, — to virtue" (Hist. ~~p. 111~~) says by
 G. C. G. in "The Influence of Plato" p. 111). Some laws
 and modern civilization rested upon this ideal. "Vespasian
 — the natural law" (Hist. p. 112)

And it was not homer theory and practice of human unity
 which led to her downfall. ^{the which} The new race brought her far
 more than they received. ^{from her.} The hand on which she. It was not
 the which destroyed her. "The cause of decay". The great
 force held. "by deeper — in the hand that"
 (Hist. p. 106). The truth of human unity was destroyed only

these imitations which are based on a false idea of
society and politics. And indeed it is not the pleasure
of these ideas and not the best of human ends which
is the ultimate aim. ~~But that explanation which rests on
a theory, however, or a social system~~

Before turning to examine the facts as to race feelings
among the Greeks in ^{the} Antiquity before the Roman conquest
it may be well to note the references in the Bible

There and there in the Bible there are references to the race
feelings of the Greeks, and to the absorption of Jewish
elements into Roman citizenship. Acts xxi.; xviii. 2; Gal. iii."

Let us now consider later the teaching of history as to the
cont. regard to race. But as ^{it} has been seen from the facts as to race
feelings among the Greeks in the Antiquity before the Roman
conquest. It is important to note that the word race in
that sense is the thing from which we get our word
a ^{racial} ~~fact~~ ^{fact} ~~fact~~. What does this mean? It would seem
to mean that the conception of race was not a living

conception at the time of King James version was made. The
 ancient racial problems had been solved a Department of
 sight. The modern one had not arisen. There and
 Greek words accordingly which we would now translate
 "race" were rendered "people," "nation," "tribe," "people."
 The Hebrew with G. S. used three ^{mean} words which answer,
 in the modern English, "race": ^{mean} ~~the~~ ⁱⁿ emphasized from three
 each was Am, ~~to~~ goi and leom. The first word is from
 the root "to collect" a "gather together" ^{to} have, a people. It is used of
 ships race a tribe (Judges 1, 14), of the tribes of Israel (Gen. XLV, XLV, 10)
 of a main race a family (Gen. XXII, 1, 4), ^{get along as you & when I think X 11, 16} of the whole human race
 (Gen. XL, 7). The second word means a company or a body of men
^{Abraham} It is used of the nation (Gen. 15, 2), but not the plural especially
 of the other nations. ^{Abraham} Genesis 12, 1, 8, given birth to the nation
 of land, for a barbarians (Gen. II, 15; 12, 6, 16, 20, 21; X, 16,
 LX, 6, 9) as of being strangers to the true religion (Gen. XXXI, 10;
 Exod. XXIII, 30; XXX, 11; Gen. CXXXV, 15;) The third word is from an
 ancient root meaning "to give," perhaps "to make" ^{to} "gather"
 It is much less often used than the ^{two} other words. It is found

in Gen. xxv, 23; xxvii, 29; Ba. vii, 8; Gen. xxiv, 24; Ex. xvii, 12, 13)
Daniel uses a distinctive word for ^(Ummat) nation; (Dan.
II. 4, 7, 29; IV. 1; V. 19; VI. 25; VII. 14). There is no clear distinction
in Hebrew thought or language between race and nation. They
often speak of themselves as many nations and in many cases
choose ^{them} the term for one or many, speaking only of ^{the} ~~the~~
and the nation. And they speak of the people who were not
Hebrews as people, a nation, a ^{language} race, indiscriminately.
and Daniel ~~rather~~ speaks of the languages in the same way,
"all people, nations and languages."

The education of the Hebrews was an education in the
sense of race distinction and racial mission. It
was begun distinctly as a product of racial and tribal
differentiation. (Gen. xii, 1-3) and throughout the ~~the~~ ~~that~~
Hebrew history the Old Testament writers make the purpose
and necessity of the story as they understand it, perfectly
clear. In Egypt and then in Canaan they were distinguished by
a sense of separated material and racial premises. The
concept of the promised land was left incomplete as part

and true things of race relations would remain, for there could
be a large measure of interracial communication. And
even if this were not the case, each race would be ^{desirous} allowed to
live its own life, ^{economic and social} ^{how} ~~the~~ ^{the} ~~the~~ ^{the} race would live
and depend upon its principles of education and the standards
of individual and social life which are the conscience of
each humanity in and which is to be its source of development
and its destiny. Each race must work out its own social theory
and this will be found to be not racial but human.

But the conventional method by Prof. Carter as outlined
facts. The race is ^{merely} subjected to the hypothesis ^{under} investigation
described by Mr. Kell twenty five years ago. He conceded
to that investigation and demonstration of the hypothesis was in-
adequate and not surprised its significance: "the historic
conditions which as a whole — lead around
him" (Kell, "The Case of the Prophet" p. 504). This admission
was the acceptance of the fact under a series of hypothesis-
ing. It seemed to him to be a fundamental and un-
derlying reality in which there was no room "for

The Idea of Racial Dependency.

It is an interesting fact that in the history of each separate human race the claim of dependency has been made. We need not go beyond the list of present races as the color ethnologists readily define them.

The real people when they first met the white man were forced to recognize ^{gradually} and submit to their power. But they had their own firm conviction of racial superiority. It is this that is related in the American Universal Property published in Boston in 1796 a story told in 1766 at a court held in Ohio to Cas. J. Morgan by an autochthonous chief. Six years of age, she was the last of a party of Ojibwa and by and at Delaware: "After the

regions"

(These, the American Universal Property, part 5, p. 194)

The yellow people when they first met the white man have entirely acquiesced in the superior and pre-eminence of the white ^{for quantity} and treated the white nation with honor and pride. And who can deny the ground of their judgment? They have been for ages the best and wisest of light and civilization.

him — Municipal administration (Museum, Berlin, 125)
 It is not to be wondered at that China has always looked
 down upon the other races, & deemed them barbarians. And even
 after contact with the Western world the conviction remained
 "Western nations taken as a whole," says Dr. G. G. Smith
 Smith, "do not improve — improve" (Smith
 Chinese Characteristics, p. 105) "China can do without
 progress, which progress is dependent on us"
 said Otto Dietz. ("China becomes an Empire" from
 Westphalen, p. 53). But there are ^{today} writers who prefer
 the civilization of the yellow race to that of the West. "I am in-
 clined to think" says Herbert Spencer, "that China has
 happiness to the Chinese than Egypt has done to us as the Chinese
 are peaceful, humane, without any justice and freedom. The true
 civilization depends to some in another measure for human hap-
 piness" (Review, The Eastern Question p. 73, 178) He also has
 written by (Eglington) praising in Chinese, "Letter from Chinese
 official" and here Maos Yang's "A Chinese official con-
 cerning the Mission") This is not the last word of the

When you are going to Col. of Morgan in 1766 - Indian story of you and, head
 party of Morgan's began to show at a well hidden in this
 "After the great Spirit found the crowd, he made 2 various birds - beasts which were
 included in. He also made men, but having formed him with a very imperfect - all tempered
 he placed him on one side of it where he now inhabits a form where he has lately found a
 passage across the water to be a passage to an. As the great Spirit was not pleased with this
 him and, he took of black clay & made what you call a Negro with a woody head. This black
 man was much better than the white man, but still he did not answer the wish of the great
 Spirit; this is he was imperfect, at last, the great Spirit, having perceived a pile of four
 red clay found from the Red Man, perfectly to his mind, and he was so well pleased
 with him that he placed him on the great island, separate from the white - black man;
 and gave him rules for his conduct, promising happiness in proportion as they should be (at
 all times). He increased exceedingly soon perfectly happy for ages; but the foolish young people,
 at length forgetting his rules, became exceedingly ill-tempered and wicked. The consequence of
 this, the great Spirit created the great lightning, the tokens of which you now see before us; these
 made war upon the human species above, and destroyed all but a few, who repented
 and promised the great Spirit to live according to his laws, if he would restrain the devouring
 enemy; whereupon he sent lightning - thunder, and destroyed the whole race in their
 sleep, but excepted a number of people, which he shut up in yonder mountain, ready to
 be born again, and occasion requires."

part 2
 The American November 9th. p. 194
 Boston 1796

Grant on p 3

branch

And the other part branch of the yellow race, the Japanese, although they are clearly a mixture of the yellow and the brown races, sweeping down through the Chinese peninsula and up from the Amur valley across into the islands to the south, as even more pure of their racial ascendancy, the Japanese race is however descended "the Emperor of our country — pure." (Maltom "The Political Philosophy of Modern China," p. 107) says Dr. Kakehi. "Just as our country possesses in the towering peak of Mt. Fuji," says Dr. Kato, "a natural beauty — in the earth" (Ibid. p. 119) Dr. Masuzi Shinkichi boldly asserts the ancestry of the great east & says, "Museum of Japan: "It is now now chosen — your nation" (Ibid. p. 126 p.)

Cal. Thayer ~~asked the negro about the white and~~ ~~and~~ ~~of~~ ~~the~~
 Indian. The negro says, and here no doubt, in the culture
 of the white race. As ^{a French negro} others are content, speaks for them with no
 pride, but says the desire to make the white race to keep. "Culturalism,"
 he says, "civilization, pride of the European and church - houses of
 diamonds as you have built your kingdom - you look
 as if you knew of what violence - at all" (A René
 Maran. "Batouata" p. 10, 13.) and his book is a picture of
 the life of the African whom he describes superior to the life of the
 white people they know and despise and despised. DeBoni
 denies the superiority of the African. "When the European was the
 antiquarian and other books, the African had invented a
 adapted the art of smelting iron" (Boaz) "he was indebted
 to the negro for the very keystone of our modern civilization and
 we owe him the discovery of iron" (Jordan) "Long before
 cotton weaving was a British industry, West Africa & the
 Sudan were supplying a large part of the world with
 cotton cloth." "The ~~ancient~~ training the Bantu National
 Academy - institution" (Boaz, Impression South

Caplan ("p. 352") "Perhaps no race has shown in its earlier development a more magnificent and stupendous than the negro" "the degradation the negro is among the most horrible of men" (O'Brien, "The Negro", pp. 104, 115, 123, 137)

And others think as highly of the negro's claim to superiority. The abolitionist who talked to Col. Haynes ranked the negro above the white and next to the Indian. Thiel calls the negro "the noblest any the race." (See Wright's p.) This would amount to such a round judgment but for word descent from the statement of von Kuechen regarding individuals "I am also seriously convinced that certain white men may be on a lower intellectual ^{moral} level than certain colored negroes" ("Universal Races Congress", 1920, p. 22)

The Latin American people like the people of India are a complex of races rather than a single race and like the Indians they are as convinced as any race is their right to deny any charge of racial inferiority. And just as present they are especially clear that as Latin American culture is not an accident or desirable thing, but in comparison with it, except for its energy and commercial efficiency there are in better. "In Latin America", says José Enrique Rodó, "have an inheritance of race — the future" (Arise, p. 93) "~~the~~ byproduct of the — culture as that have the experience of individualism — Casanova" (p. 109/11) "xxx of us had to transcribe — historic type (p. 111) xxx they any causal changes — of law a right" (p. 116) xxx they look — of this own" (p. 122) Against all the Rodó had of the Latin American ideal: "They want to bring — thought" (p. 137) If we think these judgments unjust, as we have had our own racial judgments are not so? (In Calderón's criticism of Latin American culture and race character in Latin America, it is his

and progress" (H. 288H, 298H, 308, 311)
 do each

From George paper has been considered of the real
 difference. Other one center to that of other people who
 appear themselves to be ~~the~~ advanced ones. When the
 United States and Great Britain as many parts of the
 Samoan island Malibon Samu protects against such
 a disposition of his kingdom and also addressed a letter
 to the London "Times" in which he asserted that the anti-
 zymotic which had been introduced by the foreign governments
 into Polynesian was superior to that which is introduced
 previously elsewhere" (Koster "American Diplomacy in
 the Orient" p. 397)

The condition of human ^{equality} ~~equality~~ ^{guaranteed} into the case
 of race a clear superiority appears to be assumed
 and it surely is ancient. For the race ^{of color} is left alone in
 the possession of the feeling of privilege and pride. It
 was and is an essential part of the human temper
 in view that the debilities in equality is the interest
 of the nations of this superiority of status a privilege over

other sides. The ancient world was under the same and
 the spirit of race dependencies in the modern world perpetuated
 it. "The Right of Manhood — of a man" (Boswell,
 "The Divine Origin of Manhood" p. 164).

^{Some} The current ethnologists believe and affirm the
 pre-Chinese doctrine of a placental humanity. This openly
 denies the language of the American & Independent with its
 assertion of human equality. And it is obvious enough
 that we see as not in equal in height or weight or
 color or wealth or respects as in a hundred other ways.
 But the broad principle of human equality, & the equality of
 man, & the unity of mankind remain fundamental to the
 existing principle. Any system from which it is prom-
 ised a total upon in the interest of privilege — not of
 man's, of individuals and not of individual nations, they do
 fully as to harm. A writer at the National Law Center
 printed a paper on "The Historical Evolution of Different Races
 and their Legislative Obligations for Justice" in which he
 determined the obligations for Justice of the members of per-

hills and students per unit of the population and the average
 Intellectual Standing of $\frac{1}{2}$ ^{the 1000} people by the number of minutes
 Students per unit of the population and then calculated the
 National Capacity of the people by dividing Intellectual Standing
 by Students per Country. ~~Intellectual Standing~~ ^{by the calculation in} to reach
 the World table put in Intellectual Standing, ^{These facts,}
 Great Britain, Austria; Spain, Germany, Austria; Japan
 Switzerland; Japan in the 18th, ^{Mexico, Italy, Spain,} Switzerland; Russia, Germany
 Italy; India, Italy, Japan. In National Capacity to reach the
 World table put, Russia, Austria, Russia, Austria,
 Japan, Austria; Germany, Switzerland; Great Britain, Switzerland,
 Italy, Switzerland. This entire page is "The Negro is a species
 does not appear to be able to use beyond the standard of
 ordinary education, several attempts to report learning
 American having failed" (American Congress, 1911, p. 85)
 Other more fantastic judgments abound. Some are ready to
 arrange the ^{race} nations in a gradation of race by head measure-
 ments, a facial angle, a aptitude for natural science or
 for metaphysics or for war. And some are distracted in

very on broad grounds, when which asserts that what a race
 particularly the Nordic race and people are the people ^{other race} together
 in the "fields of color". In his introduction to the Aboriginal book
 "The Nordic Race", Mr. Anderson says quite clearly that there:
 "If the great race (i.e. the Nordic) and ^{show me fragments} ~~and~~ ~~to~~ ~~be~~ ~~lost~~"
 (Aboriginal, the Nordic, p. 221-22). The Aboriginal says
 the duty of the white dominions ^{other race} ~~is~~ ~~to~~ ~~be~~ ~~lost~~ ~~is~~ the great
 appears to deem this would right of the white race: he makes
 "one remember" to say, "how our white skin ~~is~~ ~~in~~ ~~the~~
 long run" (The, p. 5, 6). "On this is certain: the white man
~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~maintained~~" (The, p. 228) This is a law-
 entitled project not because the project of the dominions, the
 other race by the white race is a wrong principle but because
 the white race is no longer able ^{at present} to dominate ^{at present} as the other race
 are no longer willing ^{at present} to be dominated.

One again to the Aboriginal, the Aboriginal says modern biologists
 and scientists also reject the notion of ^{principles} race superiority. The
 old idea of absolute stability of human type must evidently
 be given up and one must begin with hereditary variability.

of certain types over others. ("Unusual form (Cyrus, 1911, et. in "Statistics of Human Types" of Henry Bone, p. 103)
 "I will, as usual, in the attempt to reduce certain primitive
 types into one with every view by marshalling them all
 various with evidence in the several experiments" (see
 Project p. 316) "I am naturally happy," says Huxley in "The
 Central of the Species", "towards the solution ———— of the
 question" ("The Central of the Species" p. 971) "We have reached
 an important point of time ———— to be permanent." (Abstract
 from ~~the~~ by Park Benjamin, "Relation to the Paris ^(Hesse) ~~boundary~~
 from Stone "I have written between Black & White in the
 W. G. and Thurbell," in the "American Journal of Zoology"
 XIII (1907-8) pp. 677-696)

But the removal of these configurations and the solution of these
 problems ^{is a task for ~~many~~ ^{all} men of reason and good}
 will today and equivalent of which. I see help in a
 more exact examination of both parties I think of the
 experiment in the hope to be brought on that subject such
 an 'important account of time' over it.

As a preliminary to Dr. Stewart's rejection of the view of those who
 derive the "Gyren" aspect of certain not merely in degree but in
 kind to the view now as held that "as to the power of the Gyren
 — the least" (Stewart, "Dance in the Dark Cabinet")

(p. 357, 369)

Let us of these two members, as capable of any number of any
 one of stating the cause of racial injustice, set forth the case against
 the notion of negro racial inferiority:

"It has often been assumed

and physician's etc

(Dubois' *The Negro* p. 104 f)

"Let it be the fact to said, now for us — abundant"

(*ibid* p. 139 f)

There are ^{many} ~~the~~ errors which lie back of many of our
 ideas of race inferiority.

1. As in the account of nobility and refinement given our
 standard as to culture to inferiority all are superior to the
 standard. "The cause of inferiority", says Yand, "is emphati-
 cally — physical inferiority" (*Race Hygiene* p. 310 f).

Control the circumstances — of these latter" (Huxford & Lane
 Cognate 1911, p. 36, 38)

2. A local error in the assumption that backwardness
 and inferiority are synonymous. "Backward", says Huxford, "does
 not necessarily mean inferior." The language of child races
 is a familiar example. We have looked upon it as a product
 in relation to certain "advanced people" as the ^{involvement} ~~product~~ of
 "inferiority to certain races, & the relation of the former to
 — children" (Huxford, The Control of the Tropics p. 334)

But we have not accepted this exception in its full
 application to race relationships. It is true that we
 should do so. It is correct inferior race is simply
 a race which has not yet enjoyed the education and
 full the influence which would lift it to the level of its
 potential height and development. And in this sense
 all races are also inferior.

3. A third error is the idea that the apparent inferiority
 of a race is due to its race character and destiny and
 not, as in the case, to its lack of material and spiritual

and the various ~~that~~ ² to report solution of the race problem
 it is especially for the ^(the negro race leadership) negro race and racial betterment
 of our people in the interest of preserving the dignity of
 race character. This kind of race growth change is needed
 a ~~change~~ ^{change} to all race ~~but~~ ^{unity} perhaps but it is also
 the type of our race dignity & respect. How of this is
 desired from present status. I report with actual news in
 a Supplement of our Journal of Unity to the race
 and the new era negroism. In the Journal says "The
 physical and mental characteristics demands —
 back into it a xx degree in unity, bygone —
 and more to be modified" (Universal Law Congress 1911
 page 44. Journal in "The Problem of Race Equality" p. 381)
See full book.

It is an area due to identify race and civilization
 and to condemn a superior the people & superior to backward
 culture. In the first place our culture civilization is to
 have the superior. To the extent that is determined the truth
 which God has made you make our superior to the race.

of them it is to be investigated. But in order to see the report
has it advanced far enough and it is bound with such
view as now to point to the end that is looking then
the it seems to be very close the abstract relation of
which they are changing. In the least place so far as it is
not it is not now. It is a in regard to ^{all manner} be understood

proceedings
at least

"D. for" by Spiller, "an intellectual & moral epidemic
— members of other races" (Annual Report Congress
1904 p. 39.)

"The fact which depicts of civilization create 'the highest
' between — any movement — — — have as such
has nothing to do with the preservation of civilization
which has begun" (Rafel, The History of Mankind, vol. 2.
p. 206)

We need to remember that our social debt. It is to give
account to our present social dependents in our social
achievement. It is not so. "I am a part of an that have
not" in more time of a race when than go person

at the
 All Primitives race which precedes in all races which
 proceed and happens to make an error as to any race
 because of its primitive. When he has his ancient picture
 "What best has that then did ~~not~~ not receive?"

(Cf. Buxton, "History of Civilization in England" vol. I. Ch. II
 on "Influence Exercised by Physical Causes on the Organization
 of Society, and on the Character of Individuals."

6. We see also in our comparing race judgments there is
 faster as individuals go race culture & racial attributes
 as though the primitive character were as given to the race
 which such makes of the race in its determination. That
 for it does not, of the kind. Then of the so-called superior races,
 not in exceptional cases but by the thousands, can be cited
 like thousands in character, culture, power, influence, ac-
 tiveness and humanity, numbers of the so-called superior ^{races} make

A few months ago the African chief Khama finished
 his long career. He was over ninety years of age and he
 could remember meeting King David on one of his earliest
 Africanizing forays. He was killed on the day of the Boer conquest

deemed superior, of their inferiority. "Open to the possibility
 of the superiority of the Negro," and the appearance of such
 groups — and the chief race was the simplest & relation
 between them — so-called equality" (Brown
 The American Race Problem p. 219, 223). If the hypothesis
 in the case of this relation is probably incommensurable.
 The acceptance of a state of inferiority is true good and bad
 for a man. It may be better and worse for a race. The acceptance
 of a decline must to progress is the least detriment to
 progress and the attainment of the type of progress is due
 to man and race alike. Furthermore, the individuals of the
 race which is to accept inferiority also are themselves a
 kind of the superior individuals of the superior race as
 psychologically inseparable with contempt as the racial
mischievous progress for them and the interests of the society
 to which they and the superior race belong are not to
 likely to acquire in the selection procedure. However
 it would not which in the case is in coming in
 due to be to carried to human standards.

191

Chi

stronger principle than race, ~~and a~~ both
perhaps are regarded as essential and valid,
but it is certain now other sound adjustment than
that of race and heredity will have to be found. Later
we must try to find it.

2. ~~The doctrine of human individuality implies a general equality~~
~~of mental capacity and ~~as to the~~ knowledge of~~
^{the present extent of the}
anthropology ~~isolate~~ ~~has~~ ~~started~~ to minimize the dif-
ference in capacity between races. Professor John H. Hensley
says — "as our people." (Quoted by Prof.
Thomson, "International Review of Sociometry" Jan. 1927,
Art. 2 "Relative Mental Capacity" p. 116/1).

The facts as we now know them however do not indicate
more than the idea of a general equality of mental capacity
and the doctrine of human individuality implies no more.
The energy & ability of some races, ~~known to~~ ~~exceed~~
is below that of other races. These other races may have
some compensating capacities which the stronger races
lack but the net balance may be heavily in favor of the latter 2/6

And yet in the progress of the world life is becoming the expansion
of each race and of each may be equally essential.

There is much that we do not yet know. But we
have enough to take care to maintain our independence
human, ^{which} Rep. Thomas drew out in this paper on
"Racial Racial Capacity": "One is that we should not think
— hearts of another people as if we have given up
the idea — in a group as in paper but when —
in action as if we were working to other —
supposedly superior race as the definition of leadership
— of procedure as this discussion — another
page as lack the present stage — it reads."

(This p. 117-120)

3. There is no way to check it in open to any race
to ^{affirm} and demonstrate its superiority and that is in its
treatment and acceptance of other races. by means
forming a character for racial records as found out by
helping ^{other} races in their way. ~~the inferior things~~
~~and correct, what is race & race~~ "In the long run"

as by Lublin has said, "Apartheid is a far —
 ethical as to the depth of man's psyche — and spiritual
 ideals" ("The Doctrine of Human Evolution" p. 457 & 4
 of "Studies in Anthropology" Vol. I, 2)

"My only fear for white supremacy", writes a great
 spiritual Southern woman, "is that we should prove unworthy
 of it. If we fail then we shall pass. Apartheid is for crises.
 It is intended to thrust either man back from the goal
 we hold for humanity. The line who would be greatest
 the price is that to be made to be lowest of all "
 "Harmonies" & "Beach of White" p. 59)

It has an return again to the fundamental that is
 the heart of all races in the one race, and let us let the
 depth of our own nature recognize it.

There is an appreciation of facts in human history based
 on the evidence of human speech and the intercommunication of
 man of the most diverse races. It is an essay in "Lara-
 groups as a link, by Smith, Grayson, Rogers &
 Howard, Noel, Redmond & O'Neil, with covering by

faith" the merchant capitalist — another "

("The Western Union - The Lines" p. 304)

The other line is of Mr. T. J. Manning: "A dayman
 piece of merit — help on this special path"

("The Western Union - The Lines" p. 14-16.)

Race book.

Surinamese help of Gov. Laws.

● Debye Primitive Religion. Memorieën

● g. "Batonda" and Schiedamsche Esq. g. for race picture

Beving quotation for Rood's movement in anti Jff. feeling

On race of race - 20th page. Right page by account. Same page -
says "de in the rocks of the land. Much to be noted"

Notes on to Dr. Africa. 5 Oct. Other info. on certain

● in English reports of rights. Think they are equal
rights for all civilized men with the Zambian.

the Cape Province into various areas - but in Transvaal

the Cape, things are not the same as in the other areas

Colonial = mixed blood

● In the Cape, there is a strong - negro population.

● Attention of the 'hating' is not color is - but

the race issue for the people. Not of form

"The social inheritance of ideas and emotions to which the individual is subjected from infancy, ^{especially,} is more important than the inheritance physically inherited transmitted from parent to child. The power of education and government in moulding the members of a society has recently been illustrated in a large scale in the psychological transformation of the German people in the life of a generation ago.

"I have taken as coming about to the point to examine differences in capacity which seem fundamental as a result of the difference in social inheritance, and to trace as again due to a long exposure of historical circumstances; and consequently that there is no force in the world derived by nature to prevent differences in circumstances distinguished by race from playing a larger part in the future of civilization" (Berg, The Idea of Progress 14. 166 f.)

The Negro is, by natural disposition, neither an intellectual nor
 an idealist, like the Jew; in a leading enterprise like the
^{European} ~~European~~, in a former ~~participation~~ like the Negro
 American. He is primarily an artist, living by his own
 code. His market is response rather than action. He is the
 youth of his age the Negro "Paradise" ~~book~~. He is the
~~artist~~ (p. 136)

seem to realize their true character and mission, but
 have ^{not} ~~not~~ ^{the} contact ^{of} ~~with~~ ^{Christy} ~~with~~ ^{with} ~~the~~ ^{the} ~~same~~ ^{same} ~~thing~~ ^{thing} ~~as~~ ^{as} ~~the~~ ^{the} ~~later~~ ^{later} ~~figures~~ ^{figures} ~~was~~ ^{was} ~~clearly~~ ^{clearly} ~~and~~ ^{and} ~~richly~~ ^{richly}. We need to consider
 the reaction of the contact of Christy. — before imagined.
~~However, it is not any important~~ ~~fact~~ (Edinburgh Mission
 Agency Report Vol. IV. p. 325) It is to be stated clearly that we
 look for nothing — in adoption of Christy" (Christy
 as the Nation p. 316 f) It is not Christy, that made such a
 endorsement. It is we. And it is by ^{their} ~~the~~ acceptance of Christy
 that other men can join us their help. We do not pri-
 marily need a large intellectual comprehension —
 to the universal Church" (Ibid. p. 318 f) It is from these
 men that the new spirit of Christy, are to come. So the ad-
 dition to which ~~the~~ adoption of the different men have
 really supported — the ~~the~~ ~~strength~~ ~~of~~ ~~the~~ ~~fact~~ (Johns, Mission
 282-286)
 Problem and Mission Method in South China p. ~~344~~ 341.)
 [Find all this in Christy, the Nation p. 319-322]
 Dr. Yungkuo takes of the mission from the point of view
 of John. "How much can be possible since the end world
 — "Shin da lao" (Yungkuo, "The Cross in China", 63 f)

Variety of production and freedom of interchange are the
source of the world's wealth and progress. The discovery of
a diversity of races adapted to the conditions and climate of
various parts of the world and capable of producing each other can
be produced in an independent manner to ^{the extent} human welfare.
The same holds true in all respects to degree of economic
unity and interdependence of mankind. It is to question that
one of the most important tasks in the world is to bring to bear
into each right of rights and relationships to one another as
shall best then to realize their mutual dependence and to
work out in the fullest measure the benefits which God meant
mankind to derive from it. ^{Economic} Development and ^{economic} resources in
characteristic manner themselves with this subject. "It must be re-
membered", says Mr. Kidd, "that it is in an interchange —
advantage" ("The Growth of the Empire" p. 141) Mr. Kidd ^{has} in-
ferred to explain what he meant by the right principle of
relationships in the matter of the development of the underdeveloped
areas of the world. He deplores the glory ^{which} ^{the} ^{modern}
Century, the domination of Europe under a ^{modern} ^{economic} ^{and} ^{social} ^{order}
~~of~~ ^{of} a typical area larger than Europe itself

"... of the ... — ... the world" (p. 311). The importance of allowing ... the death to his father a representative ... of the ... is ... to begin in the days before ... the ... power of the ... and to ... a just ... over this power & production and ... the advantages ... of ... to be ... These developments have been ... by the ... and the ... of human ... to ... but this ... has been ... upon the ... & ... of the ... of ... in the ... and economic, which ... about.

As we have seen clearly ... the ... the ... of our human interests ... the ... of the ... — ... (p. 311). The ... of ...

The ... need the ... of the ...

people able and ~~to~~ ^{at} a real sense equally. To be
 content that any race should arrogantly its power to
 continue the interference to the people of other and of the
 other race is unfair. It would be made up of
 many ~~many~~ races become less and less, this is a gain to
 all.

Somebody's main dream that a national or world society
 could be happy if it were simple, more homogeneous
 and equitarian and free from the intricacies of economic
 organization and interdependence which characterize our
 complicated modern civilization and in which more
 complicated would be its demands upon and its
 delicate interlocking systems, interlocked ^{relationships} ~~life~~. This
 dream of the excitement and enjoyment of leisure as it
 might more easily dispensed by the lot of life, but
 as a desideratum and in nature. What is the richest and
 happiest human life? Fundamentally the life that is richest
 in its relationships and obligations and responsibilities, and
 the life which comes from the great flowing stream and returns
 to the fountain and source. What is the richest and

a return! last at all. The danger of this is on both ends of
 race. The new strength and vigor which come from marriage
 this danger ^{as a result} of the ^{cross} ~~cross~~ ^{breeding} ~~breeding~~ ^{flow} ~~flow~~ ^{from} ~~from~~ ^{race} ~~race~~.
 The East has its own peculiar fears of the spread of
 culture ^{with its} ~~with its~~ ^{and} ~~and~~ ^{features} ~~features~~ ^{and} ~~and~~ ^{of} ~~of~~ ^{the} ~~the ^{inferior} ~~inferior~~ ^{ment} ~~ment~~ ^{and} ~~and~~ ^{replication} ~~replication~~ ^{of} ~~of~~ ^{the} ~~the ^{other} ~~other ^{race} ~~race~~ ^{with} ~~with~~ ^{the} ~~the ^{West} ~~West ^{race} ~~race~~.
 The West race can find in the most real ^{temptation} ~~temptation~~ ^{to} ~~to~~ ^{which} ~~which~~
 it has been exposed in this region and to which it has
 succumbed a chance for the same kind of moral injury and
 degeneration which comes to the individual.~~~~~~~~~~

"Where ^{comes} ~~comes~~ temptation

But to meet and master.

And so to find ourselves

in trouble

The European gain of the institution of race, however,
 and the divine purpose in its establishment according to
 St. John's great conception is the development through spiritual
 racial experience and achievement of moral character
 values which as to be the racial contribution to the common
 human stock. Separation of race was originally no

happiness of the fulness which is in Christ and which no
one else can afford to share

1. The volume "Manhood and the Church" is a collection
of studies by ^{ministry} bishops of the Church of England which they describe
as "An attempt to estimate the contribution of Great Britain to the
fulfillment of the Church of God." 2. The Popeman says of the Book Review
in Christ and ^{at} representation of the present scene. Its qualities
such as described as simplicity, unorthodoxy and catholicity,
and its virtues as generosity, domestic affection, openness and
sense of justice and the contribution of this child race is held to
be "Consciousness of the masses, (2) simplicity of faith and
hope, (3) corporate spirit, (4) faithfulness." "By then we" ^{conclude} at the
the Bridge of New Geneva, "a message from the Popeman —
by the Baptist hope" ("Manhood and the Church", p. 68)

6. The African race is considered ^{for the most part} ~~rather~~ in its Christian develop-
ment rather than ~~rather~~ in the African and how ~~rather~~
holistic than in the United States and the African is more or
less ^{now} ~~the same~~ ^{contribution} to the Church than the general social values. According
Nuttall of the ^{British} ~~British~~ concludes: "The subject of the habits of
thought — arguments." (Hist. p. 114). The last part of the

in the conclusion that "the negro has a strong appreciation of authority —
 ——— nonchalant" (The. p. 110).

Another notable quote letter from these commentators on
 in the question of the possibility of any racial contribution of the
 African in different lights: (a) "The African has given no
 evidence of independent power — who, why, how?"

(b) "That is [i.e. the Negro's pathetic ^{trust} ~~trust~~ in God] is only an
 account by ignorance — human government."

(c) "I find it impossible to believe that the race has nothing to
 contribute — to contribute this element" ("The". p. 130-133)

c. The ^{racial} characteristics of the Japanese, as described by Britz &
 Audrey, are, "readable and power of imitation —
 consistent now as in the past greatly over rate the importance of the
 individual — in his eye" (The. p. 141, 151). These
 can be seen further before the Russian Japan war. Britz & Audrey
 added these qualifications after the war. ———

[First paragraph on p. 141, and first paragraph of note on
 p. 154]

The change which has taken place in Japanese character
 (to which "The Evolution of the Japanese") is strong evidence

p. 152) And a man recent into prints out
daily population" (Ibid. ~~p.~~ p. 152, quoted from "Young
Japan" by R. Scherer. p. 154)

The world cannot give to her these things which were
committed to Japan's trust.

d. The essay on the Chinese by Bishop Moore ^{deals} with the
ethnological, physical, and social conditions of Chi-
nese character and the history with which of the qualities already
apparent in the Ch. which in China and its language, its
myths - speak its own for unity. Commercial and industrial
the ^{Chinese} can hold their own with any race. "No merchant
— to such subjects" (Ibid. p. 203)

China's character and race influence on this uncolored prob-
lem. One with ^{ancient} fundamental character of the Japanese was
China's character also. Indeed the model of Japan
was borrowed from China. To remain to be seen whether
of China can bring through the transformation which is
demanded of her as Japan has done. But if a race is to be
evolved out of it ^{the} and ^{the} new standard of its life

man, ^{the} Chinese race has a race has a much to give, as
 any race that exalts its white race, for the Chinese gave
 impetus to Asia which which, are given to the white
 race. And it is hard to suggest the superiority of ^{Capitulation} ~~the~~
~~China~~ which is to be truly considered ~~as~~ a religion but
 as a racial moral accumulation. G. Yaberi's discussion of
 its points of contact with Christianity shows how far the
 Chinese race reaches the way:

[Great Learning, 13 parts, Edinburgh Missionary Conference Report,

1910, p. vol. IV, p. 581]

That many of these points are fully pointed out ^{hasly} but he
 asserted, he assumed that they in "to they exist ^{for the diff.} and that
 particular to China for by other race. They being ^{with}
 then necessary for the sake of reason and respect for moral
 instruction.

Indeed what race but the Chinese answers the description
 of By. This does Patrie in an article concerning for some
 type for modern civilization: "If we come with to
 make the future — then civilization" ("Yaberi Review",
 Jan. 1922 and in "The Outlook for Civilization") [Quoted in

our Separation Report p. 618]

2. The Mohammedan race with which history deals as "Merchant and the Slave" are not separate races at all, but in a sense it is right to group the two. The main and best scientific proof of this character has been found in the study of Islam. The fundamental condition of the race is the Law and the God, "the condition that amidst all the chaos & confusion — ~~in its field~~ ^{in its field} " (Merchant and the Slave p. 284/1)

A second condition of these races is their inheritance in the story, because they have preserved it, that it is the knowledge of God which had at the base of ^{human} life and gives strength to human society, that this strength is due to obedience both rather than to any measure of practical morality or any principles of justice, that there is a positive objective reality to this truth as to our truth. Mohammedanism is our 7th and most terrible, struggling, distinctive of all, religions. Wherever it has gone and conquered ^{remained} and ~~remained~~ it has with few exceptions made one (as Brewster Smith, "Merchant and Mohammedanism") has the race which has this religion — which has borne it has done great things and done greater things than the rest of the world — the rest of the world has not done.

and employed by man

f. With regard to the Indian scene Mr. Louis Wickham has written a very discouraging essay in which is the matter of not any aesthetic contribution ^{to} ~~the~~ ^{China and Japan} ~~India~~ ^{with India:}

He speaks of the "great and constant work" that is being done ^{and that is for the "higher things"} and writes: "There can be no doubt that

any other Eastern country" ("An Essay on the Civilization of India, China and Japan" pp 38-41)

~~This is the objective view most generally current. It is not a racial prejudice but a historical~~

Christian believe that the best has in China ^{and} that for

man ~~are the best~~ for transcending anything the other peoples have

to give the world. While the other ^{religious} ~~religions~~ have nothing to give to the world ^{there} it is to be considered. But the

Indian ^{race} ~~people~~ have something to contribute to the common life of

man we can not doubt. Mr. Golchab names the characteristics

which he believes India has retained and which are placed in it the way of the world's civilization - the depth of

spirituality, an intense outlook on life, an emphasis of domestic and social duty." As Richard Tappan described Indian

characteristics as he conceived them some years ago:

2. We have been considering the contribution which it might
 hoped other races are to make to the future of human life
 and character. The American continent, of course, is that all this
 is simply raw material awaiting the discerning, and main-
 taining power of Art. whose mission it is to purify and
 that is surely, to illumine and that is dark, & raise up
 one that is low, to render all life out to tend to the
good of the Kingdom of Christ. History is full of the work which
 Art has wrought in the long and often continuing process.
 And to have of it an outline as one of our common inheritance.
 The names of the days of the week now the names of Art to take
 up and shape of all their old meanings. The very names
 of months quite and put them to use in Art. Some. The
 Church was called the most sacred and significant of all its
 celebrations, the celebration of the central part of the human
 effort. by the name of a beautiful goddess, Eostre. Now
 as this also has signified the source of the Art. stands in
 this respect. The Ymiride which to me the ^{one} has been names
 of the days and months. And the ^{names} have ^{names} received the
 names which of Art. Mission in Art. history of

Abandon and Repose ^{given} ~~that~~ the abandonment in mission
 work became "in making the students more conversant in
 family Chinese matters. Thus the young men and women who
 have had a modern education under Chinese auspices.
 Europeans in general" he adds "are more conservative about
 China than the modern Chinese are and they tend to convey
 their conservatism to their pupils." (Russell, "The Eastern Mission"
 p. 263) Apart from these students & mission colleges who were
 taught to reverence their country and to be "conversant in family
 Chinese matters, Mr. Russell met only evangelists among the young
 "So a man they are evangelists, as we meet with but among the
 Chinese teachers" (Ibid. p. 235). If Mr. Russell's criticism
 of the mission school is correct it is just to the point.
 They are doing just what evangelists have always done to do, to
 redeem and convert. The church now can do its best
 toward other races to do ~~as the~~ ^{it} has done. Q. 1.
 and Q. 2. ^{to help all} ~~to~~ ^{to} "abandon that which is evil and
 to cleave to the which is good."

But our final question is not what evangelists ^{in any} ~~do~~
 can do for a people in China, can do to help other.

It is quite possible that hopes such as these are too high and that as many students hold the course of human races is now a course of demoralization. (See Adams "The Degradation of the Democratic Dogma"; Grant "The Passing of the Great Race").

Even the Christian point of view as I shall hold that the purpose and goal of God (see Warneck, "The Living Christ as Object of Faith", pp. 147-152) can help raise a nation, and that the course of civilization of race for great and beneficent ends that the failure of these ends can result only from the wickedness and faithlessness of man, that if we give faith and follow the aim for man and for races and for an ideal and human relationships we shall find racial differences not an end but an inevitable blessing and the means of a nobler and better world, present in the divine vision of the city, peace & the glory and honor of the race.

Dutch blood is mingled with the Anglo Saxon stock
but it remains true that the great body of the American
people represent ^{among} the ~~in~~ race of the world, one of
which ~~is mixed~~, ^{as mixed}, as pure a race as any, and
purer race than any except ~~(perhaps)~~ the Shans
a com of the yellow peoples.

3. The unity of man is unmistakably more real and
conclusive than his racial diversities. Branch and stem
are the same in the as human race.

~~But is not an American race~~

Many doubts still in his mind as to the origin of the European
race, both Melanesian and Nordic (Oakes, "The Negro" p. 211)

That the Nordic race is fading in the tropics because it has
^(In good as all all races are fading into the human race.)
been here for thousands of years. "That the Nordic race, the result

of the long blending ——— in process of growth"

(The Racial History of Man, p. 520) by Madison Grant

"The Bearing of the Great Race", J. G. Ball, "America, a Family

Matter", and the John Danner, Editorial, "The Defiant Race"

Nov. 12, 1922: "Historians ——— not as of them."

But ^{are} not the North American ^{race, can the Nordic a certain ind.} ~~are~~, having ^{inwardly}

remained still practically pure in America? Mr. Berr

(Berr, "American Race Aborigine")

argues that they are. He maintains that four fifths of our

population is still pure Nordic. This is his enumeration

for the white population: ———

2. There are no pure or unmixed races unless they may be found among some of those ranked lowest. "3 in the past," says Huxley in "Gleanings of the Past" — of "purest blood" ("The Ascent of Human Evolution" p. 47) and long ago Dalton set forth the same view in the work which recognized the comparatively changeability of human character with the mutability of race: "Man is so educable — for the face of the earth" ("Lectures on Human Faculty" p. 128) & "Nature and Nurture" p. 128)

The picture of race purity is perhaps in the case of the European people also represented in reality such an inter-mixture that no racial analysis is feasible. Even the ^{secret} idea of a pure Nordic race, the fair haired, long headed, of pure white blood, ^{the} racialists and ancient phytology, is ^{now} called in question. By ^{finds the Nordic race} ~~the~~ ^{the} ~~European~~ ^{to have been made up} of a blending of the Caspian and Mediterranean ~~parts~~ ^{parts} of ^{but} ~~with~~ ^{with} ~~some~~ ^{some} ~~elements~~ ^{elements} of the ~~also~~ ^{also} ~~Proto-Are-~~ ^{Proto-Are-} ~~toid and Proto-Negroid~~ ("The Huxley History of Man" p. 510)

of an race and nation building. "The nation must preserve the patria
fideliter — ^{conserve} ^{some} ^{group}" (Bryce 1895). The racial
line of family unity ^{is to be} ^{observed} ^{firm} in China. Then "the
preserving of both families [has been] added to the Royal Family
but because I prefer the functions of an attorney. We because of
the duties of the Emperor of the nation as a family unit a permanent
relation to the end of the world, which is a demand to the world order
of man" (Chen, The Communist Revolution, p. 5).

Because ^{each} the race is in reality of an enlarged family group
it is right to commit its growth in government to the
man by the same ^{process} ^{which} ^{has} ^{the} ^{power} ^{of}
family. Common experience connects family consciousness
and character. Common memory and traditions create
strong ^{bits of} ^{common} ^{experience} bind a family together
and give it a temper and mode of its own. The unity of
such communities of interest and life is a new one in
modern ^{civilized} ^{societies}. "The unity of force of interests would
against national danger, threatening the entire country and
binding them together for a common defense"; "all come under
which draw men out of barren isolation"; common hope
and ideal ^{and} ^{unity} bind the ^{separate} ^{families} into a new personality.

This family, he, however, has never been considered to be of the
relationship. "The new idea of blood-relationship" was of the
ancient and the known ... the his family was not the his
land; it was not the his product by marriage and by generation
but a bond created by civil law - a bond of power as a "written
bond" of the bond of the lower family and the (Oxford, History
of Law, part in Stone the same paper of the p. 462)
to show with the family, just as the law, is a bond and not
a hypothetical institution.

Substantially characteristics change when there has been no
change in heredity — see Darwin's view " (Race, Path &
Evolution " p. 269 f)

There is no fact of ^{racial} heredity. Race like function and character
develops as far as adaptation and under the influence of nature from the
man in such a new and different character. " see the evolution of
people and race in nature — the highest at a new than products
of development — process and product " (Variat. Race
Principles p. 174 f)

The truth about racial character and the function of racial progress
is widely but in a statement adopted from Darwin's "Origin and Unity"
in Book on Darwin "we are not to conclude — but racial"
(Book Darwin, Introduction to the Darwinian Science " p. ⁹⁷² 972 f)

What is race? What are the fundamental criteria? The extreme biological view conceived that there is a fixed, given place which by heredity is absolutely determinative of racial character as of the character of individual members of each race.

This is the Brodanth's view (2nd ed., the book against Civilization p. 241). But this given place cannot be ^{found} ~~found~~ by the ~~microscope~~ microscope nor can it be discerned by any chemical analysis. It is a biological interpretation, a more moderate view finds the racial differentiation in various physiological measurements as in the height and shape of the head. Professor Dixon's definition and classification of races ^{three of these} ~~is~~ "the cranial & cephalic index, the ^{total} ~~total~~ ^{of these} ~~of these~~ ^{allitudinal} ~~allitudinal~~ ^{cephalic index} ~~cephalic index~~ a length-height index and the nasal index." He said the more broad usually with long and narrow headed races and with broad and flat headed, but Prof. Dixon finds all kinds of heads in the same race although ^{with (usually) some fissures} ~~with~~ ^{between} ~~between~~ ^{of his} ~~of his~~ three indices predominant in the ~~family~~ ^{family} ~~over~~ ^{over} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~same~~ ^{same} ~~race~~ ^{race} and sub-races. But Varot makes survey of these indices and of all brain measurements. "The truth is that the skull and the brain furnish no arguments in favor of racial inequality" (Varot, "Racological," chapter 41, "The Division of Mankind from a Craniological Point of View"). Other teachers find the ^{root} ~~root~~ ^{of} ~~of~~ ^{the} ~~the ^{root} ~~root~~ of race difference in the glands and look for the principle of racial ~~character~~ ^{character} and classification here. Professor Calkins thinks the brain racial heredity to be stronger than racial ~~character~~ ^{character} and thinks "that many characteristics ~~are~~ ^{are} ~~inherited~~ ^{inherited} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~brain~~ ^{brain} ~~itself~~ ^{itself}" (Calkins, "The Division of Human Evolution" p. 35)~~

other of skin or of blood. There are different skin colors and we must consider their significance later and then we enter the question of "white blood" and "black blood" and also, but in
presently in brown and yellow blood (Ibid. and "The
Rising Side of Color," p.) which shows how ^{large} it

is for man to find under examination in the mass of race
the slight scientific basis there is in the two racial descriptions
in any case they of racial origin. There is only the (brown) of a
kind, ^{distinct} character, of human groups, rather such
than a true racial general description of color and habit
and (culture) of habitance and some (habits) and (culture).

In speech of the white, brown, yellow, black and red races, -
Aryan or Caucasian, Abidid and Malay and such. Mongolian, Negro
African, but the description there as (distinct) as compared, and
the group (word of) ^{both} and the, deeply divided and somewhat
evident. There are some anthropologists who in the face of the
evidence deny the validity of the concept of race altogether.
"The history of civilization" by Grant, "is only a continuation
and so - which makes them - as he is in-
fascinated to that of human order - as first in the
human" (Trial, Race Progress, p. 516 f.)

But it is not possible in the hard long to do any
more to study of race. We may not be able to ^{abstract} ^{transformed}
a scientific definition of race as to establish a clear defini-
tion of fixed race, but the hard fact of race is the 9th

1. Darkest realities in the ^{of} area. The ^{usually} accepted
 grouping of members ^{involves} on rough ground division!! Caucasia
 a White Man including the Two European Types NORDIC
Mediterranean and African and the Irish from which ?
comes the ethnologist who rest upon color, dependent entirely
upon the White group, including the Irish of India, Malaya
Polynesians and the Black and American and (Australians)

2. Mongolic a Yellow Man including all Central and Eastern
Asia and the American area from the Esquimaux to the (Kangarians)
of that group shown again the same colored and (Australians)

and 3. Negroid a Black Man including all the South African and
Malay of the color classification is an attempt to what
is done in the Encyclopaedia Britannica and elsewhere

These clearly inadequate and unscientific is an attempt to what
is done in the Encyclopaedia Britannica and elsewhere
is an attempt to what is done in the Encyclopaedia Britannica and elsewhere
is an attempt to what is done in the Encyclopaedia Britannica and elsewhere
is an attempt to what is done in the Encyclopaedia Britannica and elsewhere

1. There is no marked intra-race more marked than the inter-
race division as to the classification of the Yellow belongs to
the Caucasia a White group. The inaccuracy of the color test is
seen in the fact that there are Black forms of color and

the criterion of race than the Jews are that a race, or people
have they are not. Later we shall consider this. Now it is
tempting to note that the Jews are ^{counted} ~~ranked~~ a race within the
Caucasian race and yet the racial division between the Jews
and the rest of the group is greater than the division between
American and Chinese students in American universities.

(6) The English and the Dutch-Dutch are of the same racial stock
within the Caucasian group but they have checked with one another
more than the Dutch-Dutch have ever ^{checked} ~~checked~~ with the French, a
man did not check a with the Chinese stock so deep was the
antagonism between Dutch-Dutch and English at the time of the American
Revolution. Even that the same of the hour really turned upon it. "The
man on the side of details of the struggle of more remarkable appears
the successful issue. It seemed little less than a miracle to break
through their self, when he calmly received it in later days. The
affair remains a mystery under the aspect of the "White Migration"
in Canada and of the deep antagonism of the Dutch-Dutch migrants
due to the way they had appeared from English lands and English
colonial policy. (Ford, "The Dutch Dutch in America", p. 526)

(7) Again and again in human history economic forces have forced
influences have proved stronger than race differences. We may not
open with the rather cynical judgment of a ^{read} ~~read~~ Dutch writer
in "The Temple": "After all 'of us' we must never forget —
of a country. (The Temple, April 19, 1923. ^{article} ~~article~~ by Joseph
Galvin, "Some Varieties of Human Nature" printed in "The Living Age"
May 26, 1923, p. 442). We do not give of the evidence



"A Mechanistic View of Man's Nature." "The best reaction
 of a people in the final expression of its active patterns: this could be
 instead, inevitable... but - for the time being - only when they are considered
 as and types of active patterns substituted by Hydrogen's activity" (p. 66) -
 "They should be considered as a mechanism, whose reaction makes a pair of
 conditions as inevitable as the reactions of any other mechanism,
 not on a heuristic for usage" (p. 58) "Subject races cannot be altered by force
 as a force creates active patterns in opposition to, not in accordance with, but force
 a people may be substituted into formal determination, but better treatment results in
 creating in the hands of the children the strongest active patterns of freedom of habit.
 The opportunity arising can never depend on the influence of the habit rather than the plastic
 active patterns in the hands of her children when the ^{habit is} made as done" p. 75
 "What kind can be of the multiplication of the active patterns by education and habit-
 ing planned for the strengthening of the active pattern of force p. 79. The earliest practice-
 forming cause of the present form of habit is the substitution of an active pattern given
 in the first class when on a man in new ground there. This must be a mechanistic
declaration of force. Multiples of the active patterns must be made to find deter-
 mination of an intention to motion. They are, like all motions, more in character to the reach
 of feet, motion a more plasticity (intention); motion of all of life is a sign of
 the intention of the earth to be subjected to it is the most plastic form of patterns
 that be in man, the pattern below p. 97. "Main active patterns of
 that as in a man in environment" p. 99 "The way of an animal as plastic
 the child of man is most plastic. If a child remains in a character pattern
 of the earth of life, the active patterns are formed; if in a program will be the
 lower program [not - not in, but become] ... the active patterns the form-
 ed in the plastic form contribute to form only the intention and make the
 the reactions of the human mechanism a considerable, as the is as the is.
 active of a man, such machine." (p. 100) "The environment" therefore is the
 mold which predetermines the man p. 100 "The only way in which the active
 patterns of a people can be altered is by changing the mold - altering the
 environment (p. 101) "The America of plastic reaction of many races and
 nationalities are gathered - as is melted and melted in no further

Schedule that the second generation of *Spizella* might be
distinguished from those of Macgillivray's down p. 101 or p. 102 to
specimens more abundant "the domestic" influence of the population
and especially "the extreme possibility of the hearing"

It has been made by certain arrangements when with the nation of
only made habits the arrangement. Monthly Est. Budget. 1871. p. 317

"Monthly a man conceives than attached to conventional wisdom" 313

The "Reconstruction, which Chas. history is the general - partial fulfillment,
The English solution of the greatest problem to which it thought, given as
the being turned, the probability of success, and the relation given would be
The great lesson: contrast the history of the Reconstruction, 1861 to 20th.

"The main contribution is not the supply of the race, but the contribution
by the emergence of many people as the great history of an individual. The
probability of its being done at any time, was expected by the English
branch of the great race. as the history of race which has hitherto been
inquired to exist any as certain people in our period to be considered.
as to come in fact with the great part to determine a period of the
on race cannot assimilate the contribution of another." "Gleanings
The American of the East" p. 172 f.

From Japanese and the culture of the English and the other.
American the history - Social Problems of the East - p. 111

"While the modern Britain has much in common, they are not homogeneous either
in culture or in physical appearance. The fact must be ascribed to the varying
degrees of their mixture with the aboriginal, and by the influence of diverse climatic
conditions." "Our 5000 Japanese as known from the - the history of the people of
Japan" Part II. History of Japan p. 6.

"The question remains how to deal with the social and moral conditions
as already noted is. helpful or of social in character"

Part a. Boston - 1871. The Social Problems of the East. p. 137 f.

"There is no important conflict between General & specific intelligence
On the contrary they are complementary to each other, not necessarily conflicting"
Russett in "Intelligence & Education" in "The Talent" p. 55.

"Human factors cannot be held responsible for the variety of environmental forms" p. 292
But physical environment is not to be dismissed in an historic setting & considered
in abstract terms, but the physical environment can be thus be regarded as
functioning as definite type of organization, we can say environment, having
extreme power & organization for development. 'Do not talk to me about en-
vironmental determinants' & philosopher Hegel is reported to have said: 'when the
goat is blind, the farmer has cows. That catches the matter.' Goldenweiser
Early Civilization: 299f

"You are not born a ^{modern} American, you become one gradually
within your life process, by the psycho-physical interaction of the social
factors & the accumulated cultural experience acquired through education
& other channels of cultural transfer." p. 397 f'

"Race is the chief explanatory factor for any collective trait that
they are too fixed or less to trace it origin to the physical environment,
the social environment & historical conditions" p. 31
Social Psychology, p. 31

"The human culture may be said to be much of a human race so that it can
find another culture to meet with" p. 356

- by the founder, demonstrated the scientific character of the culture
evolution. Epigenesis was the scientific instrument, & the scientific method. 'The human
culture is not a product of any one but has to grow the first step by step.'
p. 356

The race & group factors

to study the relation of the primitive & the modern

To the end of the race for the human & achievement the the nature
and the environment - the influence of heredity upon the human' p. 311
'In the study of human culture the scientific method is much exposed to the
influence of the environment. Training in heredity & intelligence are
moral aspects - found in many of the scientific aspects. Culture & nature have

March 1939

Niger - Empire Review

The Colonial Education Project is defined by the French - "our the
basic needs of planning, to give them population" (R. G. B. p. 1)

'Education, but also an important project' - "and the other side of the
country, as indicated by most of the intelligent Colonialists who do an
excellent planning and research" p. 15

"If the purpose of the school has been shown clearly then the
ambition, then could be the teacher's mission. And it has been accepted by
the British that if all the above are done, the school can be recognized p. 16

The French school - "An excellent case of being a school which you
could see the mother and the teacher of practice in an eye in the book of
change - also they are a very excellent reference book" (C. L. Mackay) MESSY

The French school recognized his 1936 can not allow to remain in the state
"Education" and the intention to remain in the old of the school is that an
act of drawing ^{our} attention" G. P. Curtis p. 23.

The Current that they may 1933. The new new definition ^{with} -

March. "Voice in Colonial" of the French Review p. 1559

The End. and Abuse of Race.

IV

The best of human intelligence is capable of the basest perversion. It is not race as it is such. What has evidently intended for noble and beneficent use has been given degraded to base - race and evil. Race prejudice and ^{race} ~~abuse~~ have taken the place of race respect and race service, as has poisoned the life of mankind. "I am convinced myself," says the Hon. Mr. Gull, "that there is no more evil thing in this present world than race prejudice; and at all." I speak deliberately - it is the worst thing in life now, it justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world.

It is impossible to blame the man and race (as from ^{one creature to} another) in individual prejudice against another. As soon as the children of different races play together, and grow up together with no ^{more} manipulation of race antagonism than ~~is~~ ^{is} the children of any one race. ~~The prejudice and abuse is not~~ ^{come} ~~inherent~~. They ^{come} with education and the pressure of the social environment. And how did they become a part of the social ideal which control the educational process? Because fear entered in. Rogers Park, as it seems to be

fiction. The fiction is suitable for those whose classes are race
 pure but it is not in accordance with the fact that it is attributed
 as it is possible to depict the whole of the other race. The problem
 arises of how to make broad masses "to say" in de-
 termined — in the present & the only way — might be
 claimed ("The American Race Problem" pp 57 f) & I say it does
 in a fact — of the fact "(The. 1. 27)"

Race naturally, in a word, springs from fear and freedom
 fear. because of the nature of racial life ^{of the race} interest, which is
 opposed to the treatment and endowment ^{some} which the other
 race is held in and is necessary to reach to a position
 of independence. ~~which is not the only line of race~~ ^{relations}

That is a great mass movement ^{found} from racial
 prejudice and very fundamental prejudice. It is a contemporary
 and material propaganda ^{now to do} has deliberately sought to
^{promote} ~~promote~~ racial hate. The new literature made in particular
 with the organized campaign of education in Germany in-
 tending our young people and designed to give Germany
 with hate of Great Britain. On a his illustration of this propa-
 ganda of race hate must exist

Spence 721

No other hate-propaganda has ever wrought such havoc as this
 one but there have been no others. What feelings but
 race hatred and enmity could be produced by the British
 attack at Russia in "The Bear that Walks like a Man"?
 And who could more despicably offend to race hatred
 be found than in the New York Journal in their passage on
 this:

Spies



The first opinion is by the Hon. Sir K. G. Gopal —

"National freedom" (Yarguhar "The Cause of Hindustani")

(1951)

The kind of fixed race stratification has been demonstrated
 to this day ^{for thinking that} that caste has done for India the caste principle
 applied to race ^{not} is do for the world?

Race prejudice has been changed with the responsibility of
 hindering the development of the sense of language "but this is
 not Brahminism was done at the disservice of mankind,
 and replaced by brotherhood, can we look down for the first beginnings
 of the sense. This change was effected by Christ, in Matthew in
 a word which you look for in vain in Plato or Aristotle; the idea
 of mankind as one family, as the children of one God, is an idea of
 Christian growth... when people had been taught to look upon all
 men as brethren, then and there only, did the variety of human
 speech present itself as a problem that called for solution in
 the eye of thoughtful observers; and therefore date the real be-
 ginning of the science of language from the day of Pentecost"
 (Muller, "Lectures on the Science of Language," p. 18)

Race prejudice, ~~has been changed~~, leads to patriotism and

ambitious "miraculous" ⁹ history. ^{Complexity accounts} The ~~historical~~ ^{historical} ~~importance~~ ^{importance} of the
historians are in the work and ~~the complexity~~ ~~accounts~~ ~~of~~
and results of the ~~system~~ ~~and~~ ~~the~~ ~~character~~
the abstract the ~~of~~ ~~social~~ ~~development~~ ~~in~~ ~~the~~ ~~development~~
of historical and political movements. The ~~part~~ ~~of~~ ~~particular~~
social ~~and~~ ~~political~~ ~~movements~~ ~~and~~ ~~the~~ ~~development~~ ~~of~~
a ~~definite~~ ~~purpose~~ ~~when~~ ~~they~~ ~~are~~ ~~not~~ ~~but~~ ~~also~~ ~~tend~~ ~~to~~ ~~be~~
found in which ^{are} ~~more~~ ~~particularly~~ ~~expressed~~ ~~with~~ ~~no~~ ~~con-~~
and social ~~order~~. ~~The~~ ~~Barbarian~~ ~~invades~~ ~~an~~ ~~abstract~~ ~~of~~ ~~the~~
tendency to ~~see~~ ~~social~~ ~~facts~~ ~~into~~ ~~bits~~ ~~when~~ ~~the~~ ~~develop-~~
ment ~~is~~ ~~not~~ ~~clearly~~ ~~an~~ ~~abstract~~ ~~and~~ ~~discrimination~~ :
"Myer is ~~of~~ ~~the~~ ~~view~~ ~~—~~ ~~and~~ ~~to~~ ~~be~~ ~~develop~~"
(The Myer: p. 237) The ~~movement~~ ~~is~~ ~~describing~~ ~~as~~ ~~to~~ ~~be~~
and ~~human~~ ~~for~~ ~~deliberate~~ ~~social~~ ~~manipulation~~. ~~It~~ ~~is~~ ~~a~~
movement ~~of~~ ~~social~~ ~~order~~.

How ~~political~~ ~~impediment~~ ~~for~~ ~~controlling~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~ind-~~
can ~~operation~~ ~~of~~ ~~country~~, ~~and~~ ~~it~~ ~~hinders~~ ~~to~~ ~~be~~ ~~the~~ ~~develop-~~
ment ~~of~~ ~~multi~~ ~~forms~~ ~~of~~ ~~social~~ ~~organization~~. ~~In~~ ~~it~~ ~~lies~~
from ~~the~~ ~~opposition~~ ~~to~~ ~~a~~ ~~well~~ ~~organized~~ ~~of~~ ~~national~~ ~~and~~
and ~~order~~ ~~you~~ ~~to~~ ~~see~~ ~~of~~ ~~social~~ ~~discrimination~~

and the fear of men ¹⁰ but they are not sufficiently kind
to be bound together in the responsibility of common interest
and action.

One of the worst effects of inter-racial relations has been the
economic exploitation and the moral abuse of the weaker races.
The same old South Sea and I guess has been among the chief ex-
amples. ~~Among~~ The picture in Herman Melville's "Typee" of the scene
on this ship is the harbor of Necker-hoia in the Tongarevan Islands
in 1842: it is true on account of such other early contact of
contact than with the primitive people: "Our ship was now wholly
given up — to the white man." ~~Robert~~ Typee. In "American
Diagrams in the Orient" by John W. Foster, Secretary of the
United States Mission, tells of the abrupt ^{Hawaiian} ~~the~~ Islands
against the liquor ~~the~~ as well. Honolulu has been a hotbed
for white ships and white men making influence to Hawai-
ians ^{ought to abolish} ~~prohibit~~ ^{discrimination and interference.} "This
situation" says Mr. Foster, "interferes not only with the de-
velopment habits of the natives but with the people of many
traders." In a time of general revival of the American navy
concerned the Hawaiian ^{authorities} and directed by the

entry in 1902,

thought," but he goes on "When, for, as in the next century —
condition & life" (Dawn in the Dark Continent // 3657)

The second important fact is that on the whole, and though
the fact has been, it has pointed already a not recent
of G. O. Thomas from Jones makes this view in the report
of the "Education in Africa" printed by the Commission of Africa.
to our chairman which visited Africa in 1920-21. In discussing
"European and American Influence" he writes, "There have been
various interpretations — some portions are the
views of Government committees in Africa — the disadvantages"
("Education in Africa" p. 7, 8)

Even ^{as} the extent that has been multiplying judgments
it is indisputable that every race has improved in greater
than the whole whose relative character account to our
state.

As there was the higher Africa in higher and opinion.
The head in higher — African civilization (Muir, p.
Modern Africa, in SH 2601.) In years now the flood-
class Africa itself (SH 2601) that
of course to read further — to be full (SH 2601)

p. 1.

The above reports would naturally be considered, a natural
consequence a representation of position. "Do great & living dis-
tinction", says he, "naturally 'response' — by out-lying"
(The Guardian London Nov. 11 p. 212) but we do not believe that
positively and naturally are inherent.

© p. 7.

It is almost amazing to find in India a identical argument
made for caste etc. as made for the abolition and reform
of the "Hindu" law. "Do a Shudra", says Dr. Dargachar,
"summarily up the Indian constitution," caste is the standard.
—— but distinction" ("The Law of Hindustan" p. 208)
The India Census 1911. Chap. XI "Caste, ^{Divide} as Race", and especially
India Census 1901. Chap. XI, pp. 459-537 "Caste, Divide as Race".

□ p. 12

Scarcely a ^{line} book on Indian history with the last half
century can be found which does not discuss the theme of
this topic is of history for it. "In the present part" we
read in the big story "The corner upon a way of

man sitting down — enclose "the man" (Livingstone,
of Calabar
"May 1848," p. 31)

Little by little beginning with the Berlin Conference in 1884, the
 struggle against the liquor traffic in Africa made headway ^{in part} ~~against~~
 political and commercial obstacles and now there are wide
 zones of prohibition ^{and} heavy taxes ^{which} ~~which~~ ^{frankly} ~~frankly~~ ^{frankly} ~~frankly~~
 except in a few parts the African man from the political and moral
 degradation of drink

The African trade in America in the early part of the 19th century
 had in Africa with South America. Mr. York quotes a letter
 from Mr. W. M. Patrick, an American Consul resident in Sierra,
 which had been transmitted to the State Department by Mr.
 Croy, the American minister at Peking in 1842. Mr. Patrick
 states that at that time "the single article of opium imported
 under all names" (American Diplomas in the Orient p. 296)
 cost Mr. York, as the result of careful and temperate of his
 address, "There is much to be said in commendation
 of manhood" (Ibid. p. 299). The Chinese and Japanese have
 brought a long battle against the opium trade and have in
 great measure prevailed although ^{even} ~~now~~ ^{now} ~~now~~ ^{now} ~~now~~ ^{now} ~~now~~
 and Western nations will not look to contain the distribution
 of opium and Japan, after a long and arduous struggle, has

from the "Empire" (Storr, "The Slave Empire of 1841-1864")
 the Egypt race and people; all colors were excluded. The color line
 American born the slave states. In the early days in America
 there were more white slaves than black. "I had seen a
 slave of years after their first introduction ~~to America~~
 of the "Mephistopheles" (Thomson, "The American Negro" p. 57)

As the past development of the institution of human slavery
 rested on race discrimination. Any the ancient ^{or modern} ~~slave~~ ^{slave} ~~slave~~ ^{slave}
 by military conquest the conquered passed under the yoke of bond-
 age. And in the modern world instead of ^{a few hours} ~~hours~~ ^{slave} ~~slave~~ ^{slave}
 'Empire' (equivalent) a industrial institution slavery has become
 a matter of race relationships

No one can be forced any longer to apologize for the horrors
 of the African slave traffic. ^{and} It would be hard to say which race is
 guilty of the greater brutality, the Arabs or the Europeans. The actual
 raiding of the interior villages was the work of the Moslem Arabs
^{has} ~~and~~ ^{as} an eye witness's picture of the slave caravan ~~setting~~
~~out~~ ^{and} ~~of~~ ^{the} ~~them~~ ^{with} the Arab leaders ~~with~~ ^{at} for Zanzibar.
 has the ^{country} ~~country~~ "a landing really called the Garden
 of Zanzibar and a hungry wilderness". This is the

Moira's description: "That came — swept away"
 (Missin, *Modern Hist.*, l. p. 253. *Church Missionary Intelligencer*,
 August, 1858; pp. 505f)

As to the activity of the white race was no less real and it
 is not surprising that it is not Africa may now have
 then the Arabs cannot match a South coast, but a spokesman
 of the Negro race about the case: "The exact proportion —
 England in two or a third of the story of the Negro —
 antislavery" (*Dublin "The Negro"*, pp. 155-157)

The supreme reference of man in the matter of the enslavement
 of his race by another was given to all in America. ^{This is a} ~~the~~ ~~matter~~
 the abstract right to own property to man. The Southern people at the time
 of the war had not declared the negro. The negro stands in
 the South at the time. The war had not been raised
 from Africa. Both whites and blacks had ^{come} ~~been~~ into their
 relationship by inheritance. What about all the blacks
 were slaves by no means as yet whites ^{were} ~~was~~ slave owners
 "The total white population — only one black" (Moira
 "The South Today", p. 31). Originally, moreover, there was a
 change anti-slavery feeling in the South — then in the North

them and habitually looks to them in our needs with
 them. We destroyed their tribal government and allowed no
 replacement of it. "The only being in America who has the
 law to punish the guilty is placed to punishment in the tribe"
 that is as the only law administrator by ourselves has to pay
 a premium for crime as the Government has never given the
 right of influence on the life of Indian life. The only fire
 water has been about extinguishing as the system of trade
 money to have taken and provisions to the Indian, as they
 influence which could add to the degradation of the Indian race
 down to its substance as the history of our despatch with
 the Indian has been marked by gross acts of injustice
 and robbery (Lodge's "Light's Shadow" & "Long's Progress"
 of 184, 185, 186. # 510 - 562). A better day came for
 the Indian and last but not only the a long story of injustice
 race oppression and injustice practices of the story and
 "intelligent" race as a new but less important and weak
 to see that the story of race against race only. It was the
 story of race against race John Quincy Adams called it in
 its early history a "mass of perfidy." The whole race

would not have thought of drinking with such fastidiousness
and chivalry with an equal race.

(High a much that)
The drinking with the Chinese makes an especially marked
story. It is recorded that the Chinese would not drink to Chinese but
kindly fellows on this to only those Americans and ^{been} in a modern
town camp when he noted that the Chinese were the best
to endure. "It was the opposite spirit and — to the hotel"
(Foster, American Diplomacy in the Orient, p. 25) takes it further
back for us: "A proclamation for Southern America — Spanish
class trade" (Ibid. p. 275) and it is estimated — to Cuba as
they were treated as slaves — in death" (Ibid. p. 277)
In the time of the 2d. prohibits American vessels from stopping
in the harbors ^{and} welcomes the Chinese to come on immigrants
to the country. by that comes late to the question of the propri-
ety of restriction a prohibition of immigration. He then
note how famous that in the Buckingham treaty with China
in 1868 required on the part of both governments —
permanent residents — and provided that the citizens and subjects
— passed notes" (Ibid. p. 283). Thousands of Chinese
laborers came over for coal and building and other services.

Text was summarized as follows:

There was little or no racial antipathy against the Chinese at the outset. Furthermore, having, they came to be feared, their unaccountability, ^{their} economic efficiency, ~~and~~ their moral, moral and ridiculous immigration. and quality equally good and had on the one side kept on a racial class and nation to speak of them. In the spirit above we expect to find the right solution of the problem.

The history of race ^{prejudice} antipathy in America has not been confined to our relations with Mexico, France, etc., & Canada. The Indians had for years more of the same antipathy against the Chinese and for some of the same reasons. The first outbreak of race animosity against them was in the Louisiana riots in 185- which led to a long negotiated case. But, on the part of the state of Louisiana to punish the murderers and to hold the national government to hold out cases which could not be done by the state. The fact that the state jurisdiction is on the part of Louisiana, for reasons of justice as to whether the national government ought not to be expelled and

from the class trade and the great British total war (the
 British conquest has ^{what} spread and altered the social
map of the continent. The idea of the one stage has been as if an
idea and is now as today - between the shading of the light
now cast in the mind of our age (the people of the day
is marked in the Old Testament). The conquest of the continent now
marks of such ancient nations; between (Aythya, Irania,
Perthuis, Rajput, Nepal - in India; between China, Korea
and Tatar, Japanese and Korean, Malay, Arab, Indian
between and European in the Malay Peninsula. It is all one long
stretch of race diversity and no one has been for it. And of
with the British as British as any other. (Vancouver "The
Culture in Eastern Canada, pp. 60-79). Monday "The Day News"
 pp 11-16 Monday. "Political Review" (Ch II, V, X.)

The whole story and the social shifting problem may be concentrated
in two concrete illustrations. The problem is in fact at the other opposite
problem though it stands in the case of modern history.

The first is the story of the Conquest of India. The map is now
known. One has been to the new elements of exchange
before. Other of the new elements of ancient India

unexplained to page who drove out the Romans; etc. to the
 as a remnant of the Alans, or of the Goths, Michel Traca has
 written in certain places to the direction of Charkov
 from his expedition into Spain and to the heart of Rome valley.
 Whether this sign have the same for evidence as Michel Traca
 than "the Parishes of the East" and the last hypothesis the possibility
 of social conflicts and migration. Their use can be used as infor-
 mation and it makes a contrast from the point of view.

"The same material and hotel — transported" (Encyclopedia
 Britannica, art. on "Coyote" he also art. in Gilliam's
 "Miscellanea" (p. 388-391). This hotel is fact now and the
 Coyote has been redempted to humanity.

2. The other illustration is the story of the American and Algerians
 and their expedition from their base in Turkey or Persia
 and their theoretical racial distinction before the year 5 was
 kind. The American as in 5th and 6th. year and the
 Georgian Church is in 5th oldest Chh. church. They lived
 in their Arabian base certain before the Turkish appears
 on the page 5 history. Now they have been driven from Turkey
 from their own land and can for the Territory allow them

29. ~~not~~ surely on 7th days in
and then on Jan 10 1925 the ~~second~~ blackest day in
human history, the first ~~mass~~ of Europe or Louisiana taken
to the population of the Jews, 750,000 in number scattered over
a country which they had ^{created} ~~conquered~~ from the imperial and sav-
ing social masses ^{layers} in view of the ~~status~~ of their place
in Germany

~~with a population of~~ as these representa-
tives announced that they intended to expel all Jews and the-
members from Germany except, for the ^{present} few, from Constantinople.
(The Jewish Press, Jan 11 1925)
then the Jewish question being in ^{Jews} ~~view~~ of all the ~~German~~
but the lesson of the boycott: it was directed to the Jewish and
ancestors. Kind of examples in volume and minority, many times
not just as both sides of the racial line than it was
perpetrated a part of ~~the~~ ^{the} ~~racial~~ ^{racial} ~~disparities~~, ~~which~~ ~~is~~ ~~the~~ ~~idea~~ ~~of~~
racial superiority to the majority, but 450,000 Jews
must also be taken and ~~expelled~~ ~~from~~ ~~the~~ ~~land~~ ~~in~~ ~~the~~ ~~middle~~
and of the rest of the race. ~~which~~ ~~the~~ ~~real~~ ~~problem~~ ~~is~~ ~~to~~ ~~find~~
for mass. (Buy "The Treatment of the Germans" Blue Book
No. 31, 1916, "Remembrance in Germany" edited by Christian M.
Hall, Report of the Inter-Parliamentary Commission to the League of Nations)

and called the Backen (now) 'Cathedral American' and
 the American. 'Dutch' 'the American Church' 'Open
 Mission and Modern History' Vol. II. Ch. IX, and authorities
 cited there) 2, the solution of 'epitaphs' in the solution. Just
 as American history is necessary, that is Dutch name. Can that be
 expected? Dutch's own property has been ^{an} & being a blue in
 the face since the name has been changed. 'of 18 first Virginia
 & not during the century.' by Rep. Peter & Bennett, 'of the
~~case of~~ ^{case of} ~~law~~ ^{law} ~~has been~~ ^{has been} ~~which~~ ^{which} ~~concerns~~ ^{concerns} the other was American a ~~part~~ ^{part} by
 descent. The Dutch have had to depend on their race for their
 business and finance and in developing them they are depending
 upon the other financial race. The Dutch therefore has to be
 paid. ^{the} American they have suffered or were or inflicted
 wrong and now in the effort at fact by promotion and ac-
 cording they are ^{for exploitation by the Western Race} ~~developing~~ ^{what might} have been made
 makes a right solution of name's problem a happy ^{conform-}
 ation of name in a transparent Dutch Empire. But it
 could not have been Massachusetts and American history.
 (Toys like the Backen Garden in Geneva and Turkey. The
 Cathedral in Turkey) Kolle Method in Method

The New East tragedy is only an evidence of the inevitable
 acceleration of race antagonism a mass understanding and war.
 There has been too much ground in history for the view that
 is common among elements of our relationship that the relations
 have meant to be conducted in terms of might, resource and
 social class and of necessary military. It is important to
 draw a clear line between race and nationality and much may
 be changed to race which is really due to a false development of the
 spirit of nationalism. The world has not a race war at all.
 The real race war is a fight between and race between which
 the deepest antagonism ^{is} has happened to exist even in the same
 world. In the end there will be the extinction of the Negro race but
 not of the whites. The war will be between the best of the best
 long as there is race in the world. Remember ^{that} ^{the} ^{idea} ^{of} ^{the} ^{idea}
 the cause is an international ^{is} ^{not} ^{of} ^{the} ^{idea} ^{of} ^{the} ^{idea}
~~and not of the spirit~~ ^{is} ^{not} ^{of} ^{the} ^{idea} ^{of} ^{the} ^{idea}
 to understand the actual of humanity; if they are dominant
 and race characteristics ^{is} ^{not} ^{of} ^{the} ^{idea} ^{of} ^{the} ^{idea}
~~which can be settled by peaceful means~~ ^{is} ^{not} ^{of} ^{the} ^{idea} ^{of} ^{the} ^{idea}
 present the development of an other kind of development. If we
 can solve the problem of race by that present means. It is

Conclude that among white a race might also have the
 revolution but it is not probable that in the world of
 white race good and just there would be any great
 good but in all any race. And from the ^{we have found} that ~~the~~
 also, in the world we also for ~~the~~ ^{as follows} ~~best~~ of the white race
 function. "A Stopping Banker of Account" published by the Board
 Peace and Justice League in the year 1914. Under the
 heading "The ^{Down} ~~Down~~ of the Race":

"The present report — national and individual life"
 also Col. (the other) Agree "The New South Germany, a Statistical Summary"
 published by the War Department)

The price which the world has paid and pays today for the
 "misunderstanding" ^{dependence and} and conflict and moral adjustment, of the race
 function is terrible, from ^{either} the misception ^{as the mixing} ~~and~~ ^{of} ~~the~~
in the misunderstanding of mankind.

There are ~~other~~ forms of racial struggle which have their origin
 but which are free of political spirit and purpose of racial end.
 There may be good purpose in some of these and there ^{may} be real
^{will} ~~will~~ ^{endeavor} ~~endeavor~~ to deal but nevertheless they
 are to end in forms of barrenness and misery which make

They and perhaps still more injurious to the Klan Klan
 in its present period in an advertisement. ^{and the other are with} ~~the same as 2nd~~

shady but. ^{more to} ~~abstract~~ ^{method} of just and but in it.

The "Exalted Cyclops" speaks in a check in March, 1923.

March 11, 1923: _____

Repeats in [Just from Justice]

(New York Justice, March 12, 1923).

But it speaks with a more moderate view. The "Reynolds' Organ"
 is repeated in the Klan paper as saying in an address in April

30, 1923, "America is a party of men — a corp."

(Quoted in New York Christian Advocate, Dec 14, 1922)

But that misrepresents others, cannot then claim to be a
 and religious hat and exclusionism. As matter: ~~the~~

"The American nation — for a market"

(Quoted in National Council Bulletin, Feb-March 1923) ~~the~~

"The Country Editor" Feb 1923, and "The Grand Old Nation 571"

the Klan Klan, March 1923, and "Proposed Constitution of the

U.S. Government:)

Such statements is the declaration of liberty in the name of
 liberty. Then also to be religious and social freedom. 36

In 1853 in a conference letter to Wash: "I go for the opening of the
 franchise of government who assist in bearing its burden. Con-
 sidering I go for admitting all white to the right of suffrage the
 pay taxes & bear arms, & in answer including friends"
 (21st p. 129) In 1854 he said, "Labor is free to all independ-
 ent of capital. Capital is not the fruit of labor as small means
 have existed; labor had not first existed. Labor is the suf-
 ficient of capital as ^{deserves} much the higher consideration"
 (21st p. 129). ^{with an eye to the} ~~but~~ in his answer to his statement in
 his last public declaration "to be less in favor of extending the
 charter franchise to colored men" (21st p. 129 f). After
 he would have changed the condition of its extension as do
 not here. He leans in equity. In 1855 he said "Our progress
 in ~~degeneracy~~ ^{degeneracy} appears to me to be pretty rapid. As a nation
 we begin by declaring that we mean no colored equal. We
 now practically do it as soon as we create equal ~~except~~
 "negro". Labor we delayed the recognition to colored race but
 the trade race! at the same time to save the coming reform
 our good Brethren still go a considerable in their hands
 with ^{his anxiety} ~~the~~ ^{his anxiety} ~~his anxiety~~ for some solution (21st p. 150 ff)

'Then let her pray that come it may
] her come it will for a' that, -
 That sense and smyth, o'er a' the earth,
 May bear the grace, and a' that.
 You a' that, and a' that,
 His coming yet for a' that, -
 That man to man, the world o'er
 Shall brother be for a' that.'

Relation of race to color, climate, nationality, language, law and religion. ✓

The race question, as has appeared again and again, is not a question ^{not} of the relation of race to race only, but also of the relation of race to color, climate, nationality, religion, ^{language} and ^{customs} communications, and social habits. We shall be better prepared to ^{consider} the various proposed solutions of the race problem if we first examine some of these conditioning elements.

1. Race and color. The criterion of race was most commonly used in color. Most measurements and indices of race have not another base found for expressing and locating. Color has seemed to be a simpler and more accurate differential. And many of the modern race theories accordingly have resolved the race issue into a color issue. One of these, as we have seen, based upon the fact as to talk of "white" and "black blood" and have sophisticated people have concerned that as their favorite racial complexion.

See reports questions ^{color} language that is the relation of race to color? that is the relation of color to race problems?

a. Modern physiology is accused that color is not a matter of race planes or fixed heredity but of climatic causes. (See The Racial History of Man; pp. 479-480)
most. von Haeckel's objects to racial description

have given "as now known", to say, "that color of skin
 — a tooth mark" (Annals Human Geography, 1911,

p. 14)

And another speaker at the Annual Human Congress, Professor
 Lloyd, Professor of Economic Geography at University College,
 London, declared: "There is no doubt — climatic conditions are
 the predominant influence — climatic distribution of man"

(This, by a "Climate Control of Skin Color" p. 104 f)

Color or color is purely a matter of the skin, not a matter
 of racial character, and even as a differentiating mark it is
 very innocuous and unobtrusive. There are many Negroes
 with "white" hair in their beards, who are fixed by our present
 ideas within the Negro race, who are, ^{nevertheless} much fairer than
 many Caucasians. ^{Unless} ~~But~~ it were known by some other
 evidence that they were not pure white people, their color
 would not mark them race. The problem of color as a
 race large factor in the conduct ^{of the} ~~and most important~~ way
 is inadmissible. ^{See the British Museum Report of 1901, which}
~~but it is not~~ will be fair in the most interesting way: ~~the ethnologist~~

"In ethnological purposes —
 [Quintessence]

attained as "to a color — an equal treatment"
 ("The Conflict of Races" p. 110)

There is a curious support given to this view by the
 same social projection of the race where leaders most stren-
 uously denounce the color & color discrimination. A Negro writer
 of them: "Social projection as not confined to color — have
 shown" (Thomson, "The American Negro", p. 292)

But the same writer proceeds to deny the validity of the
 view that color is the cause of outcastry: "Color as itself;
 the desp. is merely the accident — from domination &&&
 that race projection exist — personal degradation"
 (Ibid. pp. 294, 295)

The fact probably is that color being the most conspicuous
 of all racial characteristics is the easiest and most natural
^{thing} object to support and to be made the object of race prejudice
 & race feeling. But also here it is a matter entirely
 of the class and not of the character of a man or of a race.
 It is equally possible for a man and individuals to be
 free from the color circumstances. The Spanish are largely free
 from it, as have protested against its introduction for

The physical reasons for disintegration disappear, - as the ^{type} is
the color to color to black or yellow or white

There are other to show color is as high as ever but
'Judging from my personal acquaintance with Mrs. Cleveland',
said Brooks Washington. "I do not believe — height and
but in the world" (Cyp. Trans. History "p. 229")
±

and what is color? The Rev. J. B. Cushman of New York
Columbian reported hearing a Chinese preacher discussing
on the race of mankind. The "first great man" was he
"the one black colored race, and the white colored race and
the ^{black} colored race and the red colored race and lastly
the one Chinese, the black colored race." Each race is
black colored to itself. and the other races are black

2. Race and character. I seem clear that it is character
of ^{character} ~~character~~ the high by nature of these things accounts for color
to how much else does it account in the formation of race
character? "Christ, Good and Evil" says (Booker) "I am ^{injunctive} ~~to force~~
the most important consequence in regard to the grand separation
of Society, and from then there have followed many of the large
and suspicious differences between nations, which are

b

often asserted to some fundamental difference in the matter seen
 with which mankind is divided" (Book of Antiquities in English,
 Vol. I. p. 29) Mr. Gresham further, in his view distinct in the con-
 fession of faith, man found the color. At the heart of their allegor-
 ical of the white man "there is their garden of color — that this
 is so as the church of the East — practical position" (Book
 of English & Latin pp. 131-133) * * * * * man have been too long been
 fully occupied — and disinterested" (Ibid pp. 2657)

This is an extreme view which Mr. Gresham long maintained
 now on the side of Englishmen color as ~~again~~ ^{now} on another
 by Englishmen showed that which is also elements. That
 the Baptist believe the church's sacrament out. It
 has ordinary trend, ^{is} but the product of long disinterested
 influence. And they also recognize the moral elements involved.
 "Church as physical sacrament, in the largest sense" says
 Baptist, "has unquestionably — by the Bible as old
 custom passed — made his life then" ("Physic and
 Politics pp. 1834, 54) "then his as organic basis," says
 Tindal "is subject — being functions * * * Church
 acts directly a man and animals * * * the same way"

but at liberty — "ghana language" (Race Psychology)

14. 130, ¹³⁷ 1949

3. Race and nationality and language are three closely associated but by no means identical elements. They are found in a great variety of intricate and exclusive relationships.

(Nationality and race are not synonymous. Mr. Haldane draws a very sharp but quite untenable distinction between them. "As a matter of fact," says he, "they cannot really differ things. Nationality is a psychological concept or state of mind. Race is a physical fact, which may be accurately determined by scientific tests such as skull measurement, hair formation, and color of eyes and skin. In other words race is what people anthropologically really are, nationality is what people ^{politically} think they are." (The New Science of Science' pp. 158f) As a matter of fact I myself have only maintained that nationality is a psychological and race psychological. Nationality is associated with physical geography, political institutions, and a number of expressions of an organized society. And race, as I understand it, is ^{essentially} a biological fact, and to be determined by scientific tests. It is true that

9 rays, antiq.

because it could not be that any tests have been discarded
and the same signs of color change as the only ^{acceptable} ~~method~~
mark of race distribution (de Vries "Race Psychology")

The basis of individuality and race frequency ^{lines} ~~only~~. Many races
may be combined in an individual, ^{as in the case of the} and then may be very noticeable
in a race as in ^{the} as the first race in the world. The race from
out of the line in modern history has been noticeable. It
has divided races which were homogeneous and it has also found
into something assimilated races which were divided.

It is clear that race is not the final part to give order. It
is so readily and indubitably found in physiological
character, how is it that an individual like individuality can
compare and substitute it? (Revised! "Lancet" 1/11 3-5)

After drawing for ^{centuries} in the Balkans the ancient ethnographic
comparing of the people, in spite of the supposed physiological stability,
was displaced by individualism from and the population and
Caucasian data of the racial groups have been determined by
the change in the Balkans and is now feeling a character that
of individualistic energy, contains modern-day divergence
with race but gives the meaning of the racial basis (de Vries)

10

of the "Booker T. Washington" is given in the "Cases and Control" of
the "Booker T. Washington" pp. 21-28. In Monroe "The Bookers, a History of
Education" p. 492 "In particular it is shown that racial differences
and inequalities (i.e. race) are the foundation of political action, has
been said" (1914)

Like many languages and race are not to be too closely bound
together. And yet there are those who have language and the mind
which language expresses to be the great racial criterion. A
writer has given ^{Rodentia} ~~rodentia~~ evidence for a common language and the
mind behind the words of the words of nationality and race. "In
fact," says he, "there are as many nationalities given for
themselves to be more different from one another than from a
foreign country in French." (David, "Race Psychology" p. 195)

It is obvious that language is not a racial mark. Language
is evidence of far greater consequence than type & hair in color
of skin. The main object of the same language has far more in
common than the main objects' different languages but of the
same type ^{hair} skin and color of skin. Language is no proof of racial
opposites but on the other hand "a race that did not have a
common language would be heavily handicapped by that lack

(2) The unity of the character is false against the fact of a ^{number} of
 communication, (3) ^{many} ^{more} ^{of} ^{communication} ⁱⁿ ^{language} ^{as} ^{unity} ^{of} ^a ^{best} ^{of} ^{unity} ^{kind} ^{and} ^{has}
 appears in other ^{cannot} ^{be} ^{found}. One again it is clear that
 one is not the material and ^{consequence} ^{fact} : ^{has} ^{an} ⁱⁿ⁻

heredity. (Atlantic Monthly, March 1920, ^{Art. Americanized the other}
^{language} ^{was} ^{to} ^{be} ^{checked} ^{Richard} ^{Lee} ^{pp. 422}
 Any ^{of} ^{the} ^{unities} ^{of} ^{the} ^{substantive} ^{of} ^{the} ^{distinctions} ^{for}
^{fact}

view, like most of the other nine which concern the ^{domest} ^{fact}
 to physical separation and contact, has been given up. The
 country more ^{separately} ^{than} ^{an} ^{any} ^{of} ^{the} ^{other} ⁱⁿ ^{"Origin}

of the English People and of the English language; presents examples
 of the fact, of which ^{has} ^{been} ^{shown} ^{the} ^{fact} ^{that} ^{the} ^{fact} ^{that} ^{the}
 language of ^{fact} ^{is} ^a ^{fact} ^{is} ^{by} ^{itself} ^{no} ^{fact} ^{at} ^{all} : ^{no}

is the falling of the principle of ^{nationality} ^{of} ^{race} ^{more}
 clearly demonstrated than by the history of the people from
 when an ^{any} ^{individual} ^{is} ^{born}. and whose political

and political nationality is founded on ^{presence} ^{rather}
 than on ^{unity} ^{of} ^{race}; indeed the latter could perhaps be
 shown in vain throughout the world" (Op. cit. p. 375) de la

Race the Unity of Manhood Vol. 2. Book 2. § 5 "language")

Universal Language Congress, 1911, paper by O.S. Margolis on
"Language as a Graduating and Separating Influence." pp
57-61

to know how language sets upon the race problem
it shall ~~do~~. On the notes of the article in "Ethnology and
Ethnography" in the Encyclopaedia Britannica 1911. "Perhaps the
greatest psychical — no species and no family."
(Encyclopaedia Britannica, Vol. IX, p. 850.) he also "~~knows~~
~~knows and the know~~"

There is a full account of the same matter which in
the essay on "Language as a Link" by Professor Burt
in "Lectures on the Mind". It adds as he says to be said
about race and language: "Language constitutes a real unity
—— a physical unity" (p. vii p. 3 p.)

It has and communications. (It does not need to go further than
English and the United States for illustration of the spirit of isolation
and communication upon racial and community characters
The so-called "Mandarin State" as we know a branch of the
old ~~branch~~ ^{And. Owen} stock as can be found in America.
The present-day isolation has brought in the new of this.

education which has the physical marks in color of hair & eyes
 a record of cyclical accident but has a distinct
 type in skin color and a clear more distinct type in mental
 features. The early Colonial set to about ^{four} ~~and~~ an extent
 the present States are marked by clear defined characteristics
 due to inheritance and ^{physical} environment in part but also to the ^{nature} ~~of~~
 of their environment. In England, there are circumstances which pockets
 of humanity show variations, given more light & air, but
 type its deep results. Such features have also found the
 appearance of much of the character as history & there is a
 physical explanation of the phenomena. The idea of racial
 group places, forming the character and destiny of the nation in
 hand it, in limited soil shows impact of geography. And the higher
 level which place for communication. Unhappily the isolation of
 peoples under the same conditions, the life in that country
 for a racial diversity of humanity. Even the history is racial
 group places had to recognize this ^{idea} ~~idea~~ from early the con-
 ception of the ^{Common} ~~idea~~ of humanity which had some as racial
 features. Another for back his group places were all one
 had differentiated them? The can be known that the

Condition which did the case not decide it is, if there may
 be a better ideal, or a better than is, then studying this
 by each of you, but do. to know the new conditions and
 make of our people the better ideal ^{that a direct communication} between our people is.

The last Professor Rensch worked at the ^{and that to be a condition he had never} ~~idea~~ ^{of being with an} ~~idea~~ ^{in a}
 topic is "Aspects of Geographic, Economic and Political Co-
 ordination":

"Nationalism first seen in space and time — of location
 x x x the growth of world unity — evolution particularly
 in system with history the development — and importance
 x x x the multiple nature today — of an ideal."

(Universal Peace Congress, 1911, pp 51, 50, 53, 54). This is the
 keynote to which we have 1671

5. Race and social ideals. The social relationship which is
 most closely related to race at this time is most kept open
 it is the race as has been said is just beyond family
 as family units or life. The ^{evolution} ~~evolution~~ of various families is one
 of the central elements in ^{social} ~~social~~ ^{evolution} ~~evolution~~ and administration.
 The higher the evolution of man, the higher the race. The higher the
 race, the higher the ^{evolution} ~~evolution~~ of man. (Rensch, The Human

in Rensch's book on Geographic, Economic and Political Co-ordination

is certain and last

whole question of inter marriage presently. How it can supply
to note that the alleged case of race dependence is finally
reverted before the fact of sex. The moral values & life do
not so remain. They take on new solidity and immutability.
That is with race. It is such a subtle principle that it
is in the first instance ⁱⁿ the line where ^{the center} laws meet.

(3) The ^{lower} sex, by social struggle has ~~had to do with the~~

to achieve an equal status with man. This struggle for sex
equality is analogous to the struggle for race equality. If it be
noticed that less of any value, it has meant the gain of others
It has not destroyed ^{any real} the fact of difference. It has simply ^{changed} ^{human}
artificial and based discrimination which ^{has} ^{been}
imposed on society.

(4) The struggle for the emancipation and equality of women
has been and is still related to the struggle against man
"It may be made "Pays Golden rule." but the basic po-
sition remains dependence of woman upon man,
with man, as a more primary fact, namely the no-
necessity of man, the universal and acts of man
than the capacity of woman by nature, with the last sentence.

the enlightenment of the powers of peace by the powers of war" (Early Indigeneity, p. 264). To name things in terms of the struggle of race propitiation and conflict. To note in the philosophy of peace the Greek distinction in the Hellenic experience with the words: "It was attempted in an age — elementary method" (The Impact of Culture, p. 216). Do long on the philosophy of the supremacy of the struggle for in human ^{power} ^{and} ^{as} ^{well} ^{as} ^{both} ^{of} ^{the} ^{aspects} ^{of} ^{religion}. The race which does the other requires only offer race justice ^{exactly} ^{precisely} as man offered race justice. The achievement of justice and equality must be had in hand with the triumph of the powers of peace and reason over the powers of ^{variance} ^{and} ^{war}. As ^{reason} ^{and} ^{peace} can be pursued best and race ^{come to} ^{growth} their rational adjustment and function in ^{humanity}.

6. Race and religion. What is the relation of religion to race and the race problem?

8. Religion determined by race as is it a force which may be called upon to mould and determine race? "Looking at things from a large scale," says Buckle, "the religions of mankind — " you

of their improvement, not the cause of it" ("Ethics & (anti) Christianity in England, Vol. I, p. 195") "~~The religion~~^{an} Paper E.A. Ross, ^{held} ~~for~~ ^{the} in religion of racial inheritance and education is discussed, not his work. "Every man denies that his faith is inherited & that you live by circumstances. As the country he says that it is a matter of intelligent free choice. But this is an illusion. The recognized accounts of ^{recent} historical factors in determining the religious preferences of people emphasize how non-rational and super as the religious adherences of men" ("Social Psychology", p. 8)

Is religion a divine faith, prerogative of man or is it essentially and necessarily? "Opposition of language and custom - as, above all, of religion - leads to ^{the} hostility (of race)." ^{or} Proudhon. "As religion is developed — open warfare" ("General Laws of Man, 1911, page on "Race from the Sociological Standpoint", p. 10). Proudhon is speaking of the divine faith of ethnic religions ^{but} as he believes in no universal religion which could meet all men as an ethnic religion helps to meet the race which believes in it. His faith is in scientific and philosophical ideas: "but as ethnic and religious

ideas are dividing forces, as scientific ideas are conciliatory
in tendency, as they are above the confusion of race —
a harness" (Dis. p. 25) that made, through, by intellectual
division "thinking equally upon what we teach." Science and
philosophical ideas had more together than "all religions put together."
Two great equal forces — found as hatred — divided. That is what the
scientific man and philosopher: "The opponents seem to be at least
his best friends. He has no such idea as to know to know
them." So he knew. There was one operation in 1911. After a lengthy
the ^{has been} ~~was~~ ^{conducted} ~~at~~ ^{Belgium} and the Ruhr. "In the case
of quiet" and Mr. Youllie "there is but one — scientific
force" (Dis. p. 29).

So all religion alike in the matter of its influence as is there
any special claim that may be made for any one other as adapted
to promoting world unity? The answer as given apart from
what we know about as the other answer. It is to all
religion as alike, but it is ^{only a} ~~a~~ "partial" partial but no religion
is more moral and more civilized than another" and that
any social custom dependent on the demand of humanity should
be indirectly multiplied by ethical processes as well.

Religion (Dis. paper by Professor Giuseppe Longi in "Differences in
 Customs and Morals and their Resistance to Rapid Change" p. 72)
 The least answer is that religion has a constituting function
 but it is not to create religion but crystallized a function
 into a creed a socialized but religion is not so a universal
 human instinct. "As an instinct — by its nature" (Dis.
 paper by Ruyss Davids in "Religion as a Constituting and Re-
 creating Defense" p. 66)

But these questions may all be given a different answer.
 In practice society is known that religion and life ^{cannot} be ^{separated}
 of them. The function of religion as given can be seen further.
 (Dis. The Religion of the Demeter ff. 30 f. 47 50 f.). The old Testament
 there is a human race emerging from a tribal ^{condition} and
 growing into an organized ^{socialized} structure state. The race has ^{evolved} and
 given character by its religion. In our view it was not the absence
 the presence of their religion I was their religion which produced
 the structure. ~~And this~~ And this is the fact structure of how
 have to explain other religions. "The fact which united people in
 obedience to their government" and provided the ^{basis of} ^{the} ^{chief} ^{social}
 and national cohesion" has been mainly religion and

Mohammedanism as we like to believe it is, to believe
 at the same time in the reports I depend upon them. I did not
 begin to rely upon them from above and its ^{being} history of
 their introduction was accompanied by a fierce fight &
 a great exclusion. No people can do this in evidence of
 violence and ^{in the} extension of Islam (Harris "Islam in a Hindu-
 and Buddhist" pp. ...) but this very violence would be
 a form of racial mutilation and ^{the} people who accepted it
 it is the most striking proof of the strength of the creed
 Islam: see Bishop Lefroy. "The ——— creed itself" ("Man-
 kind & the Church" p. 281)

It is to be recognized that there are passages in the Koran
 which ^{support} ^{fully} the ^{purpose} of the ^{entire} ^{document} accord with the Universal Declaration
 of Human Rights. The ^{Prussian} ^{has}
 Emperor Charles: Mirza Yahya of Tehran ^{defended} ^{Islam} ^{at}
 against the charge of intolerance:

"The religion of Mohammed ——— is the most liberal religion
 there" (Universal Declaration of Human Rights 1948, p. 143)

and to cite the Prussian facts to show how they
 are full of ^{goodness} and ^{humanity} & humanity:

[Part 2 of 22 for Delhi, Dacca, Madras, Ceylon, ...]

Christy, found in the Roman Empire a dream of political unity, and a noble effort to realize the dream and the realization that it offered was pale as the sun's fringe of unity must be found. The nation to which Rome had assigned the world was on the most ^{subtle} subtle elements in the preparation of the world for the appearance of the Christian religion. Among the external influences which dominated the world of the Christian era was the fact that in fact also of the world which had gone on steadily since Alexander the Great a the linguistic unity of language and ideas which the Christianizing had produced. (1) The world - began of Rome as the political unity which it ^{created} ~~created~~ for the nations leading on to the Middle Ages. (2) The exceptional features, growth and security of international traffic, the universal roads, the blending of different nationalities, the peaceful intercourse, (3) The practical and theoretical conditions of the universal unity of mankind and of human rights and duties (4) The decomposition of the ancient society into a democracy, the gradual equalizing of the "Civis Romanus" with the provincials, of the Greeks and the Barbarians; the comparative equalizing of the classes in society, the elevation of the slave class, (5) The religious feeling of Rome which followed the entire change of religion by its Christianism and by "they did not oppose"

the commercial & state religion, (2) the existence of organized associ-
ations, (3) the impetus of the Greek and Roman religions

(4) the decline of the great religions and the rising power of a

philosophy of religion but a ground for some form of revelation
(Observations on the History of the Christian Church, vol. 2, p. 19-20)

Some of these conditions were elements of what we may call
elementary conditions in the Roman world. The elements of Greek
civilization were founding 'Greek life' had begun to break up; its
old foundations had begun to weaken as Hellenism had been
opposed. The ideas of ancient humanity had disappeared step
from the world of antiquity. The Greek had found the world but as
man was equal, and had spoken of truth and a new world.
The idea of man found here. (This. p. 23f. part of the volume)

All these ancient conditions themselves tell us, "light
about a great revolution in the world of human existence
under the Empire, a revolution which has been
highly important to the spirit of the Christian religion. The
narrow world has become a wide world; it has not only
had become a unity; the barbarian world has become
part of the Roman." (This. p. 23)

As though the great world had been made for the church;

the real world reached the living, and. Another world in near
 mind which professed the way for clarity but they reached
 the destination as the lawyer to make the office in
 500th riding, a telephone exp. "was nothing more than / conf-
 aution ——— the other her" (telephone, the lawyer's words
 with deathman. ff. 27 f)

Then the way begins clarity. Some into the world with the
 2nd of immortality. (Loh 2 79, II, 14, 32, II, 5.). from open-
~~ing down~~ ~~like~~ ~~by~~ ~~hand~~ ~~to~~ ~~other~~ ~~cases~~. (Loh 11 2000)

The two worlds from beyond ——— for an new everywhere
 (Opera, No Principles of Power. ff. 228. 232)

The books, like in the the future as a dream of the un-
 (Loh 2, 8, II, 5-11, 39, II, 25; 14, 12, 24; VI, 1, 9; VII 527; 12, 15; 2, 28, 34, 43, XI, 12, 17 etc.)
 finding immortality of clarity, the Dackington school & others
 connect the living in them & a field between Paul and
 later a representing the two worlds, but the two problems will
 which are as reported to boys. The attitude of human
 quality and the attitude of heroic are an ~~extra~~ ~~thing~~. There
 are no real field but the two & real things in Paul
 are more as a pattern (Loh 2, ~~1~~ 2) as to the right
 and
 relation of the two seem as the ~~result~~ ~~of~~ a living,

acceptance of the new and revolutionary doctrine of the agency
kind of manhood. So he has said the teaching is "what" and
you to the new testament and not to again establishing the
and "man" for "further". (cf. Matt. xii. 21, Mark x. 42, Act. ix. 15;

x. 45; xi. 19; xiv. 27; xxviii. 29; Rom. i. 13, iii. 29; xi. 25; xv. 11 f. 16; Eph. ii. 6
I Thess. ii. 16; I Tim. ii. 7; I Peter ii. 12) as teachers
and not again to refer to Paul and James. (John xii. 20

Gal. xiv. 1; xvii. 4; xix. 10; xx. 21; Rom. 2. 14; x. 12; I Cor. i. 24.)

And that the great utterance of Paul:

Just in Paul. Gal. III. 28.

Gal. III. 11

Eph. II. 11-22

Of all the finished work of Paul today, none are more finished
than those of Paul in dependence of Paul. The idea that he was
never the pupil and student of Paul's teaching, in a wide
of the truth as any other man ever conceived. It was the truth
of God which was given to him to speak which saved the
human Empire for ^{three} thousand years and
which is yet to ^{save} ^{many} ^{people} and ^{many} ^{more}. A few ^{people}
of the Christian Kingdom describe the first of these two
services: [Lange 7.] - (Rausch, 'Paulus' - Altes Testament p. 95)

[Lange, 'Altes Testament' p. 392 f.]

And an equally fine work of Gotthard Hechler de-
scribing the three layers meaning of bank influence:

"Law has inscribed importance — limited work"

[Hechler, "Sprache und Geist der Nation"
Vol. I, p. 150]

[Legal opinion]

Now it is to be recognized at once that Chelzy has not a
just the simple to race. This is a scientific fact and is a
reference and display, especially in fact to present law.
The quality is not automatic in any opinion. I can only refer
mainly further when men use accept its solution. It is
but that man has accepted it, it has worked.

I have observed and transformed and accepted race. In
the case of primitive race it has present the few distribution and
give the ~~same~~ ^{same} ~~opinion~~ ^{opinion} against the distribution of influence of a
different social and economic organization. This has been done
by ~~the~~ ^{Frank} his Abraham's opinion. ("Letters on Resolutions of
Abraham's opinion, p. 369) As the historical ^{is dependent} ~~opinion~~.
(The Notes "American opinion in the Orient" pp. 108, 114, 117
Deans, "Christian Mission and Social Progress")

See South American for Africa of man who knew as much
of the matter as anyone knew of course see Lipp's (2)
in for James Stewart: [high spec]

"was a civilization ——— her civilization" ("Down in the
Dark Continent" pp 24-26)

[Child of...]

The note is for Peter Lanza history of Nyasaland:

"It was a vast empire ——— during, for as nothing had been looked
——— Saragway as Egyptian now ——— from days" ("The life
of Lord Lanza, quoted in South African Review, Dec. 10, 1927, p. 5)

It is a part which history amply illustrates in that way
the low level people and in Africa among the primitive and Saragway
people. ~~down~~ that Chelitz. ^{Chelitz} left traces. The evidence are everywhere both
for computers and records of Chelitz, as the center in India the Green.
and have been ^{collected} ~~collected~~ of "The historical evidence of the Chelitz
in this world with of evidence of evidence; the admission is ^{Chelitz} Chelitz
the most systematic of the race (the Mander)". The explanation of Chelitz is the
evidence. (Census data 1911 pp 136-139). And the Africa the history is the
history of Chelitz in that way Lipp's: "The history of Chelitz
——— evidence" (Loran, The Education of the South African Native p. 46)
"It is in fact a civilization ——— evidence" (p. 73) Dr. Loran

does not ^{except} ~~except~~ mission from even in breaking down good
 a mind as social custom but to lay ^{to} ~~to~~ ^{the} ~~the~~ ^{human} ~~the~~ ^{mind} ~~the~~
 judgment as not to Christy, and to quote that ^{the} ~~the~~ ^{author} ~~the~~ ^{states} ~~the~~
 that the mission in South Africa "should be regarded as a good —
 good". (Ibid. p. 787. See ^{the} ~~the~~ ^{History} ~~the~~ ^{of} ~~the~~ ^{Manhood} ~~the~~ ^{Vol. 2, p. 654}
 Galle. "^{and} ~~and~~ ⁱⁿ ~~in~~ ^{Disregard}")

but only is it a fact that Christy ^{is} ~~is~~ ^{an} ~~an~~ ^{unjust} ~~unjust~~ ^{law} ~~law~~
 never is it also a fact that it does ^{is} ~~is~~ ^{by} ~~by~~ ^{mind} ~~mind~~ ^{idea} ~~idea ^{and} ~~and~~ ^{spiritual} ~~spiritual ^{force} ~~force. The ^{mind} ~~mind~~ ^{does} ~~does~~ ^{not} ~~not ^{change} ~~change. The ^{philosophy} ~~philosophy~~ ^{of} ~~of~~ ^{the} ~~the ^{19th} ~~19th ^{century} ~~century~~ ^{is} ~~is~~ ^{the} ~~the ^{same} ~~same. It is ^{clear} ~~clear~~ ^{that} ~~that~~ ^{the} ~~the~~ ^{mind} ~~mind~~ ^{is} ~~is~~ ^{not} ~~not ^{determined} ~~determined ^{by} ~~by~~ ^{the} ~~the~~ ^{philosophy} ~~philosophy
 as not the determining factor but ^{it} ~~it~~ ^{is} ~~is~~ ^{the} ~~the~~ ^{result} ~~result ^{and} ~~and ^{consequence} ~~consequence
 of ^{the} ~~the~~ ^{mind} ~~mind~~ ^{process} ~~process. ^{The} ~~the~~ ^{complex} ~~complex ^{relation} ~~relation ^{of} ~~of~~ ^{mind} ~~mind~~ ^{and} ~~and~~ ^{spirit} ~~spirit ^{is} ~~is~~ ^{not} ~~not ^{the} ~~the~~ ^{same} ~~same
 thing. ("The South African Mission" pp. 3, 299). It is ^{the} ~~the~~ ^{mind} ~~mind~~ ^{that} ~~that~~ ^{is} ~~is~~ ^{the} ~~the~~ ^{main} ~~main ^{factor} ~~factor~~
 which is ^{the} ~~the~~ ^{chief} ~~chief ^{factor} ~~factor~~ in ^{the} ~~the~~ ^{process} ~~process~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{mission} ~~mission~~ ^{of} ~~of~~ ^{any} ~~any~~ ^{kind} ~~kind ^{or} ~~or ^{any} ~~any~~ ^{sort} ~~sort ;
 ("The South African Mission" (1903, 33)) but ^{the} ~~the~~ ^{mission} ~~mission~~ ^{is} ~~is~~ ^{not} ~~not ^{to} ~~to~~ ^{be} ~~be~~ ^{judged} ~~judged ^{by} ~~by~~ ^{the} ~~the~~ ^{philosophy} ~~philosophy ^{of} ~~of~~ ^{the} ~~the~~ ^{19th} ~~19th ^{century} ~~century.
 The ^{mind} ~~mind~~ ^{is} ~~is~~ ^{not} ~~not ^{determined} ~~determined ^{by} ~~by~~ ^{the} ~~the~~ ^{philosophy} ~~philosophy~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{19th} ~~19th ^{century} ~~century. It is ^{not} ~~not~~ ^{only} ~~only ^{but} ~~but~~ ^{also} ~~also ^{the} ~~the~~ ^{main} ~~main ^{factor} ~~factor~~ ⁱⁿ ~~in~~ ^{the} ~~the~~ ^{mission} ~~mission~~ ^{of} ~~of~~ ^{any} ~~any~~ ^{kind} ~~kind~~ ^{or} ~~or~~ ^{any} ~~any~~ ^{sort} ~~sort.
 The ^{mind} ~~mind~~ ^{is} ~~is~~ ^{not} ~~not ^{determined} ~~determined ^{by} ~~by~~ ^{the} ~~the~~ ^{philosophy} ~~philosophy~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{19th} ~~19th ^{century} ~~century. It is ^{not} ~~not~~ ^{only} ~~only ^{but} ~~but~~ ^{also} ~~also ^{the} ~~the~~ ^{main} ~~main ^{factor} ~~factor~~ ⁱⁿ ~~in~~ ^{the} ~~the~~ ^{mission} ~~mission~~ ^{of} ~~of~~ ^{any} ~~any~~ ^{kind} ~~kind ^{or} ~~or~~ ^{any} ~~any~~ ^{sort} ~~sort.
 basis of ^{the} ~~the~~ ^{mission} ~~mission~~ ^{is} ~~is~~ ^{not} ~~not ^{determined} ~~determined ^{by} ~~by~~ ^{the} ~~the~~ ^{philosophy} ~~philosophy~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{19th} ~~19th ^{century} ~~century~~ —
 claim to ^{be} ~~be~~ ^{judged} ~~judged ^{by} ~~by~~ ^{the} ~~the~~ ^{philosophy} ~~philosophy~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{19th} ~~19th ^{century} ~~century~~ ("The South African Mission" p. 98)~~

and no one has the time, find in "Chas. Percey."
(The Eclectic Cent. Jan. 1845, but by ~~the~~ the "Chas. Percey" & the
"Conscience" p. 73).

How can churches that together share each? I may not
a man? Can it unite the man? He must proceed to organize.
But meanwhile let it be quiet else it is to be the same as
came to do as that of father. Since the responsibility for it
belongs not to church but to man. ~~the~~ man must not fail.

In a case see teacher has said: "No of all the many
Carpenter — In & then." / "I'll come." "Against the
Conscience" (p. 200)

The Solution of the Race Problem

VI

"Ye need no pray for peace" - remember a church is "Gos. Mary says"
 for the Lord for ye ladder. A world of peace is no static world.
 The dream of a better and undisturbed order is not a goal in
 an illusion. Perhaps that is no reason why God made man. Every
 race and all race relationships are undergoing change. There is no
 stability of human types and the heredity of racial organisms is as
 unstable as racial characters. (Universal Races Congress, 1911, p. 103. ^{Hand}*)

Kindred "The Larch at the Loom"
 Room for them, room!"

The race is here and a divine purpose, namely the demarcation
 and development of the ideal life of humanity, and there is a right
 solution of the problem of this relationship. It is a complex spec-
 tacle which is before us; we look back on history as during
 the world today, but a very brief future can be seen in it. ^{through} ²
^{and} ^{of} ^{the} ^{idea} ^{as} ^{long} ^{as} ^{we} ^{have} ^a ^{world} ^{of} ^{unity} ^{and} ^{harmony}
 amongst men, based on the recognition of what is ^{partial} ^{and} ^{entire}
 transient and ^{entire} ^{and} ^{subject} to the higher and perfect law. (Kard
 "Western Civilization" p. 409). But there are many ^{of} ^{the} ^{dis-}
 tinct ^{and} ^{there} ^{are} ^{many} ^{interpretations} ^{both} ^{of} ^{the} ^{process}
 and ^{of} ^{the} ^{idea}

1. There are those who do no further dissent from the fact that
 they & race in their view are in a state of continuous change and
 conflict. There are the terms in which the school of thought of the
 race further concern I. The term of this book ^{so frequently cited}
 in these pages expresses their view. It is the essence of it all
 can be summed. "Let the truth be said — Good to day"
 (Abraham, "The Rising Tide of Color" p. 53) "The only way to improve
 further reaches day with the question whether the white man,
 through conventional racial holds back and forth, will be
 able to perpetuate his present political control over the inter-
 mediate continental world" (Ibid. p. 59) And again it
 is said that "the colors are destined to experience —
 every nation of the colored world" (Ibid. p. 13). I have seen
 through the colored world of Asia since the first time began
 and heard this change overture — not so much of evolution
 but of ^{order} ~~order~~ but only the substance of going and moving at
 the ^{order} ~~order~~ of hope and longing for a better day. No
 dull routine, tricks and manipulations of power in Asia
 back to back of steps but the first are years of the struggle
 with its reason and its power (Dunbar, "The Negro" p. 214 f.)

We must recognize that there are some who regard the existence
 of racial types as a good thing. ^(The Mammals of America) Ripon von Luchinsky had
 his paper with the title of "The Universal Race System in 1911;
 "Racial barriers will never cease — by substitution."
 (Woodward Race System 1906 p. 22)

And American and English law yields to a man about as
 his race has, & the jungle solution of race in the only possible
 condition. Mr. Meade of Oklahoma said in Congress in the discussion
 of the Philippine Islands: "I have no doubt that a conflict —
 between a white man" (Open to Food & the Westland p. 23) and
 Ripon von Luchinsky's "Caucasian" declared: "It was just
 of the world — Europe" ("Nineteenth Century, Sept 1899, art. a
 "Race conflict in South Africa") [The Atlantic, The Atlantic, p. 365]

The classic enumeration of the race of the nineteenth
 century and the present order of racial races with a table
 has been, more and more against the old & people in
 the picture of "National Life and Character."
 "The 19th and 20th — of the world."

[Luchinsky paper - Title is in "The Atlantic"
 of the Atlantic p. 794]

"I am about with the allegations — it actually is so being
 the much rebuffed golden era — the exception was when frontier
 and another visit — in favor of the 'Caucasian' (Hiro-
 tin Center in Eastern Land', pp. 4p, 394)

In violation of the law as far as. They are thought now to
 find all possibility of separation. The law further can not be
 solved by any further proposals of separation. In the case, I
 have not the law, the further of the relation of the law is further
 when the law is further for ^{that} I myself know when close it
 might have been prevented its integrity and destruction. ^{Dealers}
^{of} ^{the} ^{law} ^{is} ^{also} ^{law}. ^{as} ^{all} ^{contracts} ^{the} ^{the} ^{people} ⁱⁿ ^{the}
 now and now their separation as an industry, ^{charities}
 for good or ^{to} ^{the} ^{law}, an ever extending impetration of other
 blood. (G. Baller, "The Jews", p. 185)

3. In this solution of the law further is the proposal that the
 civilized laws should rule all the rest of the world. This proposal
 is ^{to} ^{be} ^{made} ⁱⁿ ^{the} ^{name} ^{of} ^{the} ^{law}. (Now only a Reminiscence of the law day. There was a
 time when the nation was seriously held. His action can
 also be heard in Kipling's 'Reminiscence' and also in 'The
 Great Train Bands'. The law then can be given to ^{the} ^{law} ^{of} ^{the} ^{law}
 now. The law can be left to ^{the} ^{law} ^{of} ^{the} ^{law} and ^{the} ^{law} ^{of} ^{the} ^{law}, for

Again it might be said that the race problem is not to be solved by the solution of race to race. Economic adjustment may be attempted when it is seen that political adjustment is impossible but this too may fail as a solution of race friction and prejudice. Does a better & more appropriate to be achieved must also be sought

4. A fourth solution which is given to us in engineering. The barrier race and race engineers have seen in the ^{friction} barrier problem of inter-racial marriage. But engineers say that with well intermingling between races a civil the ^{as} ~~change~~ to breed say in race as to check the kind of deterioration as to type or to higher level of character and efficiency. The foundation of our modern race engineers was Francis Galton. He was the first chiefly of engineers create a race but he was an able writer also: "Inquiries into Human Faculty", a geminal book 2nd 1869 he said: [Lange] "There is a law race in progress"

(Galton, "Inquiries into Human Faculty", 98 "Hereditary as Race", pp 199-201)

But the engineer's solution does not appear easy to implement. Theophile Parker, in the century, placed his chief interest in marriage. And Pope in "Catholic Action". "The engineer's dream — family structure a period" [Lange quote] "John Brown", 1917 and "Hereditary as Racial Differ" / 1917

Francis Galton

covered

C. In the fact, Jastrow says that the fact has been as well
nothing but mongrel races. In Rome there was an almost universal
intermixture of blood. Prof. Ramsey Frank concludes that perhaps
nearly present of the free plebeians in the state of Rome in the
time of Junius and Scipio had Oriental blood in their veins
and he has compiled equally remarkable statistics for various
times in Italy, Gaul and Spain. "It is evident," he concludes
that the great Empire was a melting pot and that the Oriental was
always and everywhere a large part of it" (American Historical
and Review, vol. xxi (1916) p. 689) ~~¶~~ quoted in "Greece, Rome and
the World" p. 102). Some say the fact has to do with the ancient times. "The
belief that Rome got her race from the 5th year and that the foreign
elements were her. It is supposed in Rome to have been going on
continuously through history. The specialization of race has been
undergoing a vast reorganization. "Caulapua (Giblin says:
"Greece never has been — of former times"

~~It is~~ (The Descent of Man Evolution, p. 40)

"At the same time, the 'Racial Days' that in all the classes
and movements (of historical movement) the race cannot remain
unaltered, and that even to the present, can be, the

hundreds of millions, cannot keep their footing in the
tremult that lay on around them. "Inter-breeding is
making rapid strides in all parts of the earth." (The
History of Mankind, vol. I, p. 12) Gibbon ~~depicts the~~ ^{consequences of}

b. As to the future. How again the biological ^{consequences of} ~~will~~ ^{will} appear. Prof.
Gibbon's
writing 1792:

"Even if we are transported — ~~consequence~~ ^{consequence}"

(The Decline & Fall of the Roman Empire, / 521)

How long does it take to interbreed? The Negroes people
will hold the highest heat of Africa "but for the rest of the
world — of the rest" (The Decline & Fall of the Roman Empire / 523)

This is the biological prophecy. To believe that there is a
better solution of the race problem than this, that there is a
higher destiny possible for man than, to use Prof. Huxley's
phrase, "inferiority in an individual race", then a
common sense analysis of all human blood.

c. As to the present the student already made mistakes
how deep the force of inter-racial amalgamation is spreading.
The Liban and the Malay Peninsula Chinese blood is pouring
in a steady flood into the already "inferior" population

The whole of Latin America as we know her is a gigantic as-
semblage in racial intermixture. The habits & population is
made up of races as found and fully differs from each other as
any in Europe" (General Report of the Census of India, 1881, p. 5)

It was then and now melting together. The number of English-
born reported in the Census of 1911 was 157, more than in 1901 and the population

increased 7% in the Census of 1921 the English Indian in number being the second
class 7% and the total population increased 7%. The most

striking evidence of racial intermixture is in the United States. There
are now no quarters for many, mulattoes or full blooded negroes
in the United States and the former are increasing at twice the rate of the
latter. (The York Review, Feb 1917, p. 470) The following table shows

the growth of the mixed population and the great increase of growth
with the abolition of slavery. ^{mixed} Between 1890 and 1900 the pure black
population increased 31 % and the ^{population} of mixed "white-black"
and "black blood" 81 %. The ^{Census} taken for 1920 do not

give the number of mulattoes but ^{is} in regard to be
as an increase in the year of 7%. And the pure black
population has increased _____

To the number of _____

Some say good. Some good with limits. And some have a different opinion.

(1) Some say good. There is no species and now with marriage is not an attempt at hybridization of species. The possibility of human race breeding, I is argued, is its biological justification. However, I think you feel "see the way — present checks are what race breeding is not — into barbarism" (Harold Ross Cooper, 1911. Paper in the Effects of Racial Mixture, pp. 108, 112) and the quote of Charles Hall: "The Chinese & Japan — 9th ed." (Ship III, pp. 124, "Abolition" Vol II, p. 723). You say "They also speak and in looking of intermarriage with a characteristic touch: "but they do not mind marriage — from both sides" (Ship p. 124f)

I cannot read down of any one would seem to be dependent upon its surroundings with the race it is to sub 2 perhaps from or the fear of it blood (Huxley, "The Huxley", 1st ed. pp. 364f, 365f.). By this is not always a less chapter to deal the case of any many cases a race can find. The matter of race, by Bagehot, "as given an advantage — regard cases as a whole and of

Union before the hand — "Cay & Coy" (Hagen, Politics / 1861)
 Another quote M. Guatier says in holding "The 2 nations & race
 — of this" (His p. 69). And Bagot concludes "The
 only ones — inevitable" (His. p. 71)

And Hq. Guibin to Judge "The best we fear of a mixed
 Empire has each, all the two saw the same: "The race has a
 monopoly of God as his creation — to any country race"
 (The Division of Races Evolution / p. 51)

(2) One day analysis in God's wisdom lies to p. 1. between
 kindred race and between the best of the same race. Though
 not kindred. With the broad color distinction, then we had
 the 12. could appear of unity, and as accented they
 compare the fact of inevitable nature about country and
 what are other aspects of differences & of mixed type
 like the long hair, fair-haired, blue-eyed race European.
 They ~~are~~ account of the suitability of each analysis and
 would account to better analysis of the other color.
 As to marriage between the best individual of the diverse
 race this will be quite different of race. In some cases it
 is judged of an ...

other as appears in the Introduction of the last quotation —
~~describes the~~ good (and) character, occurs" ("The Tale
Remains", QJ, 1917, p. 450) A man like books, however
was a far better and greater man than the old men who
were his fathers.



As then but even as has been said this can be said for analysis.
method (and a solution of the new question) must remain to be
made in writing about it ↓

As it can not be expected in a work apparently found a opening
to solve the new issue, it would be practical, probably in
terms, perhaps mathematics before an operation could be
the basis of new knowledge the ^{problem} and ^{project} and ^{and} ^{and} ^{and}
"mal-relationship" which would be the further good means.
They might be multiplied with acceptance of the present &
new experiments in which the fabric of universal mis-
quation would imply that in the other hand any such action
also would be good of the content of increased problem to
know the primary higher groups and the four blood groups
of from which they were compared. Experience then to this
is the case and that the only method of analyzing it then

1962
10/24

any measure of the incorporation with higher group in
 the 19th century, and eventually in the 19th century, however, the
 2nd part of the 19th century, the 19th century, the 19th century, the
 this has been the course pursued in the United States. The
 race of mixed white and black frontage has been attacked
 in the United States. In the United States, the American
 Community has had a separate culture but has effectively
 shown for negotiation in the United States this has been
 influenced race problem. The new political situation in the United States
 compared to the United States to understand the position and their
 mixed culture, as so now as an advantage, this theory
 in the United States, as it must be, however, as they
 refer, and to think people. Social and political situation
 limits and so do not present and of course it is not present.
 as the United States, in the United States, the United States, the
 as the United States, in the United States, the United States, the
 discrimination as a consequence of the
 the race problem can not be eliminated and they have
 be approached

1. And, as has been suggested, especially race and
 only and autonomy and self development. In a race has had
 field it involves and much the further opportunity to

personally

both as to feeling and its distinctive contribution to human-kind, perhaps it might as well melt into some other race or some new amalgam, but this would sound rather like a bit of the protection and use of racial freedom and activity. There is no evidence that any of our great races has accomplished its mission. There is too much to be done, but though amalgamation may follow in days to come, it is better to let the essential race distinctions be preserved.

(c) Amalgamation therefore that is founded upon the principle of race equality is in reality the enforcement of race equality. So far as it is alleged to be ^{about} ~~an~~ ^{an} ~~enforcement~~ of race equality. There is a charge that some of our leaders are as they could not bear witness of their own law before nations as witness to back back respectively to the early days when England under the East India Company kept their establishments as a matter of course and by law that the troops of the East India Company were a far more despotic in Calcutta as to others that children and the mother were not a by-product charge against the East India Company. And the Indian nation has

that the real culture represents a suspension of the Dialect
 of one quality Primary of Culture. They are an expression
 of individualism and independence. And here then the amalgam-
 nation is hybrid at it ~~is not~~ ^{could certainly surpass} ~~but~~ ^{one quality}
 if it were a a hybrid race. It could depend on the
 of the individualism represents to its free people and they are

(1) The amalgamated race is the source of progress of differ-
 entiation. The new then when new synthesis or desirable
 and certainly a new spiritual system of ^{the race is the}
^{rather a / v} ^{process} ^{power}
 desired but the progress of ^{the} ^{turns} ^{power}
 enlarging heterogeneity. Amalgamation ^{turns} ^{power}
 backward. All the great power of humanity has been from
 fully born by the spirit's expansion and ^{and} ^{and}
 achievement of the race. We cannot see that this ^{with} ^{power} is yet
 finished. The race appears due to be necessary to do ^{the} ^{the}
 tasks for which the race ^{is} ^{being}

There is then of the mixture of racial amalgamation, which
 as a function has now found ^{its} ^{its}
 1. The Executive people in Asia. As here then but in the
 English state ^{as it is} ^{is} ^{called}, rather than ^{the} ^{Spanish},

in India. The Andrews calls them "a warm headed and sensitive
 people, with high qualities & character when properly developed
 but get very quickly to discontent when left without proper care
 and training," (Andrews, "The Renaissance in India" / 1901). I
 found him right on the spot when a report from someone told
 the President of the English Education Society:

[First bracket in H. Thomas letter May 16, '23. See page 100]
 And the point was ^{that} the quality of the education given
 to him had been such as to open his eyes as to the loss of our
 efforts which was more to make of the progress and on his
 side let on the side of the Indians: "I have had many Indian friends"
 he writes.

[First bracket in Thomas letter.]

The number of people in the room is about 20 and a
 Japanese wife was brought to help the girls when the room was
 not full for the evening. The result was perhaps as happy as
 could be had and was not a contradiction of progress to which the
 new system by comparison. But there was to be first
 having the problem, and now more in the light of the
 century which has to be seen in the open of the new education.

from elsewhere. On this, the population of the country is not so
 the ^{fact} of what a demand exists there, on the basis of which
 there is an attempt to set a limit to it.

On the subject of the policy of emigration, Dr. Caldwell
 has drawn up the facts and references he has gathered: [See page]

"The 1st question — Is there any question?"

(Caldwell, *Public Affairs*, in his *Report* p. 351 f)

"The 2nd question — a reply" (ibid. p. 356)

"The 3rd question — the discussion" (ibid. p. 357)

"The 4th question — to proceed" (ibid. p. 360)

Caldwell's own point of view is that of the *Public Affairs*

discussion "on emigration" — *Public Affairs* (ibid. p. 362 f)

He also has "Notes of the discussion" pp. 213-216, 218 f)

Dr. Caldwell's view of the question of emigration is not so
 clearly separate as he has charged it feeling, etc. etc. etc.
 and he holds it a primary matter;

"It might seem natural to assume — from the fact that
 the Brazilian has done so much for us — in the United
 States" (by a Public Affairs, *Public Affairs* "Emigration"
 pp. 477, 480) See also Caldwell "The question of emigration"

parent stocks — another x x The second condition is that
mutual effort x x thereby, & so — even insignificant
(This p. 418 f)

It would seem, certainly, that we must allow longer
time to the South American experiment before passing judgment.
As this can be no doubt to it of the experiment fails it
will not be solely a theoretical point but because of the
true
of education & religion which ought to govern not doubt a
not
point to have an development was not affected by other forces
also under a joint but former people of the relationship
could have done this, about to allow the cause of a social
grad
order to experiment to be no. 100

3. The problem of what is that antagonistic that to be
the point of our experiment is to appear to be the
formation. It will not be the first but the second to accept
any form of our activity. ²¹ It involves a purpose of systematic
control & particularly identities. But knowledge is not a
matter, if you experiment will be high enough to say the
third one is, and is to be high enough to say it that the
and. Then, the South American side has been planned to

as a brother's keeper. There is an story yet to be told
 of the burden of the cross. In ^{his} ~~the~~ hands is a universal
 brotherhood. Color and class and language and geographical
 limits are all secondary matters. There is a commonality
 which unites the whole to a purpose beyond the purpose
 of service. All the same as in the world to keep one another,
 and gather for the common good. To live unitedly, in the work
 of human betterment. Even in his glory ^{of} ~~the~~ ^{of} ~~the~~
 day when the whole race can be gathered from their ^{of} ~~the~~ ^{of} ~~the~~
 Mr. Pearson takes comfort in the thought that the whole race
 will then be brought to the day of the coming of the
 to all of the work already started. And he sees the changes
 have been completed. It has been an work to organize and
 create, to carry forward and lead the race into the world, but
 after they enter in as they do (Pearson "National Life and
 Character" p 54). The work is of other race but he can ex-
 claim. In their day's are they will be prepared. And they
 also will have their contribution to make to the world as well.
 In spite of all, the race further in the light of the
 world's and right to man, of brotherhood and good will.

Oppenick & Chubb. (Atlantic Monthly, Nov. 1920, at "Blame"
p. 680)

7. Is this true? Does the solution of the race problem lie
long in Chubb's?

All the conceptions which have emerged as embodied in the
the mind of race and the two solutions of the race problem as
Christian conceptions. The second, this came into the thought of
man that Chubb is done what actually and forms the
basis for the other aspect. There is the great ideal of
Chubb. My to suggest, is doing the greatest as possible.
And the idea of equality Chubb. Again human equality is
the basis in that it is the. It seems as not equal in their
capacities as achievements as progress. My solution is just right.
"By human race has its great qualities and its low ones but
human history is now as biology repeats these identical
into claim the law as no law. Race as types, the are
now as low equal." (The Yale Review April, 1917 p. 456)
It may appear now as not low equal as low if they are
they could not remain so. Our race as not, hinder
an necessarily allowed the people of race. My suggestion

publication in the _____ of the _____ which is the most
 this article _____ "low limit" (Linnell has beyond
 1911, type a 'system of prophetic science as political action
 H 49)

But these articles in fact are not the deep spiritual
 truth. And also they need some further study in order to
 explain the lack of common uniformity. A democratic social
 mind feels that the whole world should be as one and that
 as far as the social order is concerned it is the same in it!
 (Rosa Davis, p. 44, p. 363 ff) (This is the only ed.
 given to show that you have got passages in I. 11. 27
 in Eph II and III and IV and Col I. In the text
 and explain the unity in a body of all. And in the
 same as that. The same as the same in a general
 line, in common life, showing that it has at least
 of the whole body, of which each is a part. This is the
 of the, equality of function, variety of function, identity
 of interest, equality of life and joy.

There is a solution of the problem. It looks at the
 humanity, the whole of the people and the whole of the

hate, as well as Paul "Who can deliver us from the
body of this death?" the answer is simple and clear:
"Christ in the power of His Holy Spirit"

^{is often done}
 ✓ The argument against amalgamation is the ground of race
 inequality. But the fact is the disappearance of race and
 marriage does not chiefly by command of the school which
 the state has maintained. In many the matter just
 as the more marriage within of the race. All the consid-
 erations which concern the ^{conscience} of the individual and
 physical welfare, the kind of ^{harmonious} character for offspring,
 and of economic principles in marriage contain a race
 aspect as presumption objection to amalgamation.

1. 24

^{also has shown}
 All men to come in for the children as he had
 come to account to them to do. The 2 child father has
 gone back to the home land as I believe as left it
 work at the colonial position there. ^{nothing more clearly}
 from that we have not color subject as heredity
 from that to heredity and child 9. Child race has
 shown to work very hands. And the child race has
 gone as had in her and part of her been read from
^{had}
 that the race is color people. She has gone to
 (The End of the World: 1892 at the time in the 1890s - pp 310-317)

^{that}
Rf. 33. Each row is ^{the} heavy & great burden. Repetition
change as to such a degree heavy & great load and
stopped ^{deliberately} ~~unintentionally~~ on the way in a great number of cases
"Repetition of the same" - as the human beings of it

Some Specific Race Problems of Today VII

1. One our greatest race problem is the problem of racial discrimination
to which all black men. In some respects the situation is more hopeful
in other more alarming than it has ever been & in some respects
better but ~~any~~ the black as it exists today there is a growing body
of the best men and women who realize the gravity of the situation
and who believe that the application of the principle of equality is not only
desirable but also necessary to progress in dealing with it
and who are convinced that this must be applied to all conditions
of the color form as the only form which can really progress, and
the reason. Nothing has been done to bridge the gap and the helplessness
of the color form is facing a real and particular race
discrimination more than any other & it has been shown in the world
to be one of the greatest in the history of humanity since
the age of the 12 tribes. The fact is that in fact in today
world at achieving the maximum progress that has been made
in the progress and justice as has been shown since which has been
in the world as making this real change.

Along the conditions of the spirit are an illustration of the right
nature of approach to the problem nothing has been done
to make the growth of international cooperation. ~~dependent~~

Since the inauguration of the Southern Agricultural Congress in 1912
a Machine Man has prospered around the whole frame of social
and moral mind in the South and it appears, in short
among the things for which the Congress stands "the odium of
the race question in a spirit of hypocrisy of the eyes and of
equal justice to both races." It seems a challenge to Southern
Christianity to see that justice is guaranteed to all citizens
regardless of race, color or religion and especially to defend and de-
fend the frontier and beyond," and a challenge to —
a universal brotherhood" (The South & Religion for Peace
Linn's p. 10) and the first meeting of the Southern —
— South should work (Hannover, N. H. Dec. 1st/1912)
The office in which the Commission has been working is understood
in its letter of Jan. 14, 1922 to the College for the South, signed
by representatives of the Southern State Association, calling a
to the best of South "to accept its making public opinion

— social frontier [the papers]

But why, how then state social frontier has been established
in 1912 cannot but the state social frontier Commission do
will longer from an influence from peace commission

has produced. The Negro has contributed between one-fourth
 and one eighth of the total ^{working} population of the country. In
 the South he has been a far larger fraction. Nearly nine tenths
 of the Negro in the South ^{are} in the same ^{line} as are negro
 farmers and nearly all of the employed by white people. The
 number of these employed in manufacturing and mechanical ^{has} ^{been}
 double in the years between 1890 and 1910. A summary
 in ^{round} numbers are given in ^{the} ^{pages} of Negro
 line the Civil War.

	1866	1922
Negro population	4,000,000	10,500,000

[See Further Study]

(See "The South Modernizing" by David Lewis pp. 368-397)

The most significant item in this volume is the creation
 of the Negro laws and see that it represents a trend and
 moral force in the life of the race and the nation. (Marshall
 "The Black and White" pp. 90-128, Harper, "The South After the War" pp.
 41-47, 169-172). The Negro has ^{and} ^{the} ^{right} ^{to} ^{free}
 economic freedom, and has proved himself to be a pioneer in
 the South and has been economically higher

Contract here.

(3) The Negroes rights included full political equality. Any limitation of franchise which dates here from a voting right to do as on other grounds than race. They ought to apply equally to all men of all races. No question whether he should or should not have been emancipated prior to the Civil War is an interesting but academic question. James Q. S. Mackenzie's judgment on it is probably as fair and good as any made. In a public address in 1857 he said: [quote] "After all, however - best education"

(Fairbank, "Samuel Chapman Mackenzie" p. 260 ff)

Whatever may have been said in the past, the fact is that under the Constitution of the United States the Negro is explicitly protected against any denial or abridgment of the right to vote "on account of race, color or previous condition of servitude." This law has been amended and its amendment is now made a part of the Amendment of the Eighteenth Amendment as well. An Enfranchisement law is passed in 1870. It is a part of the Constitution of the United States. This ought to be legal compliance with both laws. It may well be that there

Murphy, 962. p. 334f)

(4) The Negro race should have also free educational opportunity. Not only should there be no educational discrimination against it but on the contrary for the sake of the State and of humanity as a whole these means should be opened and preferential care be given to race progress. The idea of racial ^{intellectual} inferiority as a ^{justification} for ~~its~~ ^{education} is deplorable and ~~unjust~~ ^{it} ~~is~~ ^{is} ~~not~~ ^{is} ~~it~~ ^{is} ~~could~~ ^{is} ~~not~~ ^{is} ~~be~~ ^{is} ~~relevant~~ ^{is}.

It is deplorable. Psychology and educational tests among children and in the army do show results on average intellectual capacity of the white and the black, but the difference has not been great enough to warrant any special racial fund on the part of the State when the heredity and educational advantages of the two races are taken into account. And in the case of intelligence tests, black has demonstrated a marked superior ^{ability} over white comparisons. And a ~~long~~ ^{long} list of Negro authors, poets, inventors, painters, musicians, soldiers, doctors, teachers, actors, scientists, preachers and others prove the superior and latent resources of the race.

But even if the Negro race ~~is~~ ^{should} be inferior to the white

The real question is, how is it to be a better one out of more
 value to the nation and the world; it is given opportunity to be
 at best. "We may have respect," says Professor Thorndike,
 "that education will be largely effective — to some ex-
 tent" ("Educational Psychology", Vol. III, p. 311). The ex-
 perience of fifty years shows what new social values there
 are to account for at least in the wide field of the present de-
 velopment of each.

a point to left

It is left a doubt to the white race to left, the black race
 went to. An Dr. Crutcher said at the second meeting of the
 Southern Sociological Conference, "The South is a social South
 — on merely economic" ("The South Revisited"
 for Social Science p. 359 ff)

The problem of adequate social education in the South is
 in part a financial problem. The school funds have been
 inadequate and the Negro children have suffered in the thi-
 sation. "In 1909 the Southern Educational Association ^[added text]
 has seriously changed." (Dark Humanity News, Oct. 1922,
 p. 2). ~~It is a fair question~~ It is argued that the Negroes
 receive ^{a larger} ~~more~~ ^{percentage of school funds} than the 1/3 of

of the taxes. Probably, but it was this ¹² labor, ~~the~~ which created
the wealth which paid the rest of the taxes. In any case it
is true that the resources have been misapplied and it is a
fair question as to whether the rest of the nation has not
left too heavy a burden in this matter to be borne by
the South alone. For the advancement of the Negro race in the con-
cern of the whole nation.

Part in the South and in the North
(5) The Negro race also in the United States, has been radically
affected by the changing indications of the race. A generation
ago the South had a Negro population in some states ^{equally} as
in South Carolina and Mississippi exceeding the white population.
In the American states and the District of Columbia which are in-
cluded by the Government Census in the South Atlantic, East
South Central and West South Central divisions, the total
white population in 1860 was 7,633,973 and the total
Negro population was 4,097,111. In 1920 the
white population in the same states was 24,132,214
and the Negro population 8,912,231. In other words the white
population ^(multiplied) ~~was~~ ^{more than} three and one half times what the Negro
population is but more than doubled. In regard to white

The change has been seen more startlingly. In 1860 the Negro
 population nearly equaled the white; in 1920 the white was nearly
 double the Negro. In 1860 in South Carolina the Negro was more
 than twice the white; in 1920 they were almost equal and
 in 1923 for the first time in a century the whites out-
 numbered the Negroes. The movement from the South has been
 especially rapid in the last decade. In 1910 each decade
 showed an increase of the Negro population in every Southern
 State but since 1910 the Negro population has diminished
 in Alabama, Delaware, Kentucky, Louisiana, Massachusetts,
 Tennessee. In the nation as a whole the Negro element which
 was 16% in 1860 sank to 11% in 1920. In other words
 one of the most conspicuous elements in the Negro problem fifty
 years ago has disappeared. There it was predicted that the out-
 growth of Negro increase was to give rise to a few years the South
 certainly and a few years hence the nation would be en-
 gulfed in an overwhelming Negro numerical ascendancy.
 Now the idea ^{is gone} for the fears which haunted the great ab-
 sorption in which the race problem had to be ~~settled~~ ^{dealt with}
 already we can see the new aspect which the entire nation is to

Another has given to the entire disunion

And the situation in the North has changed also. The decade from 1910 to 1920 has seen an acceleration of the movement of Negroes into almost all the northern states. In Illinois the number advanced in the decade from 109,049 to 182,274; in Indiana from 60,320 to 80,810; in Ohio from 111,452 to 186,187; in Michigan from 17,115 to 60,082; in New York from 134,191 to 198,483; and in Pennsylvania from 193,919 to 254,568. There are now more Negroes in Pennsylvania than in Kentucky, Maryland or Missouri. The growth of Negro population has exceeded a growth ^{during} the preceding decade and surpassed it in ratio to white growth. Great ^{Negro} concentrations grow up in cities like Detroit and Indianapolis which has never before had a Negro problem. The process of Negro success which has embittered the ^{gravamen} ~~provision~~ of the problem in the South and which the North has never known has now begun to move to it.

How justified are we from this ^{movement} ~~movement~~ what is its cause? What can be its effect? The cause is twofold, social and economic. A committee of representatives Negroes of Jackson, Miss. stated the social reason to their white fellow citizens as follows:

It.

Even if this movement could be checked, ^{and} a more effective
 state or ^{to check it} attempt by legal means alone cannot be
 effective, its efforts have already made themselves felt. The South,
 facing the mass of unskilled labor on which it has relied
 abysmally poor under, has ^{been led} begun to deal further with the
 of racial discontent. As the New York Times reported in an editorial
 in "Law Against Negro Migrations," the real solution —
 his migration" (New York Times July 21, 1923)

The President of the Carter G. Woodson Educational Society in
 Charleston, "The Negro — Migration Problem" (Federal Social
 Commission on the Charleston Race Riots, Research Department Bulletin,
 May 5, 1923). In other words, the real, all human, factor and
 Brotherhood.

(6) We can now do the last and most difficult matter, Social
 equality. What does this mean. "I mean," answered Dr. DuBois,
 "no long way measures — the result." And to the Dr. DuBois
 replied "Such good chance — temporary and unstable."
 (Dr. DuBois "The American Race Problem" p. 240 f)

With an opponent deadlocked would seem to provide nothing
 but war - a ^{constant} going demand at a determined denial. But there
 seems

Under our written twenty years ago, and which the new position
is here as really as then ^{and which the new conditions have approximated}

the situation ^{in this situation} ~~is~~ ^{is} ~~the~~ ^{the} ~~matter~~ ^{matter} ~~of~~ ^{of} ~~social~~ ^{social} ~~equality~~ ^{equality} ~~has~~ ^{has} ~~not~~ ^{not}

made us. ^{For} In the first place social equality cannot be defined.
It can't be defined as between individuals, there here as between
races. It is a phrase readily used because it looks clear

and plain but the moment it is attempted it crumbles away.
There are not socially equal because they go to the same school & eat in the same hall
~~It is to be defined socially by these persons~~ ~~to be defined~~ ~~socially~~ ~~by~~ ~~these~~ ~~persons~~ ~~to~~ ~~be~~ ~~defined~~

What substance the phrase really signifies ^{fall out}
In the second place it can not be demanded. If it is accorded
it is not. If it is not accorded, the demand cannot be made & one

of no demand it would not be capable of making it. The
might be given it for but its reality can never be perceived
by any one who is capable of conceiving ^{it as a demandable thing} ~~of~~ ~~it~~ ~~as~~ ~~a~~ ~~demandable~~ ~~thing~~

And this is absolutely true of social equality without regard to race,
and it is true of it with regard to race.

And we need to be rid of it as we need serenity and race
equality. ^{or} ~~of~~ ~~discrimination~~ ~~for~~ ~~a~~ ~~people~~ ~~merely~~ ~~because~~ ~~of~~ ~~color~~
^{and} ~~unequal~~ ~~grades~~, ^{or} ~~of~~ ~~social~~ ~~demands~~ ~~as~~ ~~social~~ ~~acceptance~~,
all injustices are injustices. There are millions of men

slightly 20
 diminished at least in ~~total~~ The foreign born population in
 the 1900 & was 14.7 percent as in
 1900 was 13.6 percent of the whole and 1920 & was 13.2
 A

On the other hand the character of the women to be selected

Country	1890	1910	Percent Foreign born 1920	1920	Percent 1920
Austria	241377	1174973	8.8	575625	4.2
England	909092	876455	6.6	812828	5.9
Germany	2784894	2581181	18.7	1686102	12.3
Greece	1887	101264	0.8	175972	1.3
Hungary	62435	449560	3.7	397282	2.9
Ireland	1871589	1352155	10.1	1037233	7.6
Italy	182580	1343076	10.1	1610109	11.7
Mexico	77853	219802	1.6	478383	3.5
Norway	322665	403858	3	363862	2.7
Russia & Finland	182644	1732421	13	1685313	11.3
Sweden	242231	261034	2	254567	1.9
Switzerland	478041	665183	5	625580	4.6
Ukraine	100079	82479	.6	67066	.5

The number of English, Scotch, Irish and Welsh born people in the
 United States has diminished in each period. The number of Greeks

Certain most famous from are in order New York, 26, Wisconsin,
 Penna., Ohio, N.J., the Poles are chiefly ^{in order} in New York, Penna.,
 26, Michigan, N.J. or Ohio; the Russians in New York,
 (529, 240) Penna., 26 and Mass.; the Italians in New York
 (545, 173), Penna., N.J., Mass., Ill. and California.

Valuable studies have been made of various races in the
 New American Series published through the American Museum
 of Natural History, covering the Czechs - Slovaks in America,
 the Poles, the Russians and Ruthenians, the Italians and the
 French. No adequate study has yet been made of the entire mass
 of racial elements in the United States. We know that since
 1848 the population of Southern and Western Europe has risen
 steadily, while the population for Northern and Western ^{Europe} ^{has risen}
 has fallen. Rosseter has launched forward the following table of the United
 States Census in 1911

[Quote from p. 212]

This table does not indicate how many immigrants returned to
 (It can be found for the first year ending Jan 30, 1912)
 Europe, and we know that the number of ^{immigrants} back to the South
 and East was a larger percentage than the number going back to
 the West and North & Europe. But even so a few immigrants
 (Shuman, "Immigrant Races" p. 43, 1912)

23

and would further on hope. Corroborated and Linnick's assessment
of their conduct are as follows:

The advertisement

Employment (Disc. 222)

This was in 1911. The then and the new restrictions upon migration
policy have checked the flow of migrants from our lands. and in
1924 the total incoming stream amounted only 825,228
1,218,490 in 1914, 298,926 in 1916, 110,618 in 1918, 430,001 in 1920 and
in constant units, 1,285,349 in 1907. The nation has evidently
come to the purpose of being at least a net emigrant nation
and so to see for what is advanced to the process, economic
labor can operate effectively and our name be added to
greater harmoniously with our national life. But this from
has and the spirit of the present maintenance has described by ^{Mr. H. H. H.}
Congressmen. Found a denigration in an address in New York on
April 3, 1923: The argument that the quota law is an experiment
in race administration, an attempt to adjust each year a certain
number of the foreign ^{any} to give nationality already in the
country in the hope to which a franchise could be brought
into the common life of the nation:

[Quoted New York Times Magazine April 4, 1925]

The American has not solved the race problem yet in the case with the Negro in the immigrant but new progress has been made toward its solution. The "melting pot" metaphor is at present a half discredited but it does not represent the mode of dealing with race relationships at work in these studies. But the unity which is sought, though slow in attainment,

is nearer to us in the United States, in that ^{the} heterogeneity of the elements, than in any other country in the world.

3. There are two particular ^{racial classes} ~~immigration~~ ^{problems} involved in the ^{general} immigration problem, the Japanese and the Japanese. The figures already cited show that our American population doubled between 1890 and 1910 and more than doubled between 1910 and 1920. The immigration of Mexicans and the ^{immigrants} and their ^{racial} ~~ethnic~~ ^{ethnic} ~~groups~~ ^{groups}. 971 478386 Mexican reported in 1920, 249652 was in Texas, 86616 in California and 60325 in Arizona. The increase of ^{that part} ~~the~~ ^{total} ~~the~~ population was in Arizona, the fifth. The foreign born population of New York City, ^{nearly} ~~more than~~ ^{more than} ten per cent of the whole and the children of parents to several percentages more ten per cent more. In proportion the Mexican element in the South West is a far

English problem. with the same high education, industry and
hardwork, thinking the adequate provision of the facilities for education
and social advancement.

The Japanese problem has been the most perplexing of all,
and the facts of the case and the right solution has been matter of
dispute. The Chinese problem could be joined to the Japanese but for the
acceptance, for the present at least, of their of the principle of race discrimi-
nation and the consequent rejection of the principle of Japan.

As to the numbers and increase of the Japanese in the U.S. there can
be no disagreement. The Census returns give 63070 Japanese ^{Males} _{males}
and 9087 ^{females} _{females} in 1910 and 72707 ^{Males} _{males} and 38303 ^{females} _{females}
in 1920. Some chemists have calculated that "if even under the
Baltimore migration law the Japanese population of the United States
in fifty years would be ten million, in eighty years ten million
and in one hundred and fifty years, one hundred million" (The "Yellow
Peril Problem", p. 6). Opponents of the admission of the
Japanese to the U.S. have argued that they were not assimilable, and
that they were a domestic and ethical and political menace. It
is rather hard evidence has been given that they were not so
assimilable and are ready for industrialization and Americanization.

Attorney General Clegg arguing for the expulsion of alien law breakers
 that perhaps alien inclinations to citizenship is hard to
 in the state ^{was echoed by the} ~~to a large~~ ~~of a portion~~ of the city. He said
 "What we want to know is what the alien Japanese are doing to
 which you think objection?" Mr. Clegg did not answer the the
 Japanese would not assimilate. He replied, "The great people
 upon to assimilate with the Japanese as the Japanese live
 advance to retreat and we do not like to retreat" (New
 York Times, April 24, 1923). He doubt many with Japanese in the
 paper to retain their Japanese nationality just as the American
 in Japan and China do, but many still Japanese here to be full
 American. Dr. Guttenberg recently conducted an investigation among
 the American born Japanese of the people with the following con-
 clusion:

[Quote brackets pp 1 and 4 follow pages

'Can the Japanese be assimilated?']

The incident of the Christian church of the Japanese in America
 has appeared in the column taken by the group in Southern
 California in May 31, 1920 under "Americanized School of
 Japanese Christian" in Santa California.

[Quote - large space]

The Japanese cannot be Americanized. However, the Japanese Court has ruled that the principle of naturalization is confined to white persons and those of African nativity and descent. Justice Brandeis said in the Court's decision that even if the color test were a practicable criterion of race but held that the term 'white persons' meant a number of the Caucasian race. It was not held to exclude some who were not Caucasian but ~~to~~ clearly Japanese were not and therefore, ^{they} could not be naturalized! "Majority" said he, "the best approach to the true color of the skin — of Americans is the appearance — not Caucasian" (New York Times, Nov. 14, 1922)

This does not mean, however, that there are no Japanese American citizens. The Constitution gives American citizenship — in 1919. The treaty with Japan specifies "the subjects of Japan — and citizens. The total number of the Japanese — to this country [fact from Red Beach folder]

but is the national as American would be for in 18
 former ^{the} ~~the~~ problem of the Japanese in America. The
 Japanese Exclusion League proposes:

[This. Part II 5 paragraphs]

What much had do the Japanese are in California?

If we are indeed as to whether a copy of the original
 letter, which he supports with facts and figures, as to
 the Indian race before contact with the whites, and an important
 part of it is the account which history gives of the Indians
 and the race before contact. It is well to remember that the
 Indians were united by the race which surrounded the land and beyond
 the seas. Perhaps we have also had to do justice to the moral
 and "G. G. & D. D." was written as an honest attempt to
 tell the truth and to the same group.

The story of the relationship between the Indian and the
 white by the way of the story and history, and the fact that
 such issues. It is clear that the Indians had no experience
 with the white race, but the white race was concerned in
 every way and open to the interest of its intended uses. But
 and so does, man being that he is, such a promise and to
 find out whether and meet as long, death of human life
 has been for centuries.

The conclusion is that we have come at last to a better
 and more of the Indian, as the race and justice and the
 body have at last been applied to a piece of land

At the same problem. The evidence is found in the increase of the
 Indian population, its advancing prosperity and enterprise, its
 its health and character, the exhibit of the number of children who
 come here on the discovery of America in new years work. Dr.
 Fiedman thinks the total number ^{of Indians} ~~in~~ both America could not have
 been far from large millions (Annals New York 1911, p. 367)
 "This fact found," he says "the true picture of its numbers but not of
 its actual population, as an ever rising economy." The
 Census returns show that the Indian in the U.S. decreased from
 256,127 in 1860 to 243,524 in 1890 as the increase to 270,544
 in 1900 and to 340,938 in 1921. The Dr. Cato Dells, when Com-
 missioner Indian affairs declared, "I regret that the
 Indian is a vanishing race — save his life" ("Morning
 North Today" p. 137). The Indian life seems to have been saved
 with the ~~loss~~ ^{loss} ~~of~~ his life of character between the two races has
 come increasingly understood. The touch of the reservation,
 the settlement of land in severalty, the education of Indians, the
 increase of wealth and then, the steady progress of industry, the
 economic community and the fact of the life of the law, the progress
 of intermarriage and other races as well as helping to lead the

old love and to merge the ³¹ Indian both into the nation and into the
race. (Huntington, ^{Deussen} "Race" Chapter "Germany, 97. X")

There is also much of course of right and wrong spirit in his
work and scattered facts. He did not see more than 150
total hands — of the latter

[First paper for Procl. Magazine Oct 1923]

So the first touch the ^{white race} Indian has at last (casually) applied
itself. It will have a great deal to contend against in its own race
already as in the effort of its past mistreatment of the Indian race
but it means to do right. ~~As~~ The hands of the Indian, the. Cook
refers to and in his letters evidently a committee of our
bestest citizens to advise on a right Indian policy: "The
Indians — a a majority of them" (The York Journal,

May 12, 1923)

A white race purposing problem is that of Demotic race
and anti-race feeling. But this work runs at one the gotten
about which both free and gotten are biogenes - Are the free
a race ? and in the gotten other relation to other a race gotten ?
Prof. Boas answers no. There is no Indian a Yankee a German
race, he says. Each of these papers is a minority. Review the last
papers on the same top as the Yankee "Even in antiquity"

and the Jews also formed an independent state they represent
through numbers of despotic racial types as seen in antiquity.
Therefore we cannot speak of a Jewish race as distinct from other
races in Asia Minor. & the dispersion of the Jews all over the
world has tended to increase considerably the intermixture with
Jews, both before — by mixture race & & after
claimed that — her mythology" ("The Great Invention",

Jan 1923, p. 51)

and the ~~word~~ ^{inclusion} the Jews and the racial groups between
Dixie seem to include to the mind of Dr. Boas: "The question
of the racial origin and identity of the Jews". As he: "has long
— Jewish - speaks together & & on the main
course — of the fact. (Dixie "The Racial History of Man"

p. 162, 164)

This view that the Jews are not a race but an artificial
nationality created by religious ^{conviction} is set forth by Coedenthorpe
"The so-called Jewish race is a fable — so called
is not" & & the origin is as old as it is new — racial
elements" ("The Living Age" June 23, 1923 vol. 4 Richard
Caldwell, "Anti-Semitism" pp 699, 701)

But then are Jews and Gentiles also depicted this view.

anti-sect feeling would be most quickly resolved by the
 moderate members of Jews and to human Christians, as the
 difference in America has done. But if Judaism is not a
 race but a religion naturally such a solution would mean
 the difference of the religion into Christianity as other religions
 into Americanism. On the other hand it is clear that Judaism
 is not a homogeneous religion. There is a gulf, ^{religious} gulf between
 all and new Judaism than between the latter and some non-
 Jewish ^{religion} groups. What then is it that holds all these Jewish
 groups together, apart as other groups? Is there yet as
 a racial bond, is not physiological, the bond and racial stock
 is as real as of other racial bond?

It is too large problem. and it is clear that there are
 faults on both sides (see The American Hebrew, Feb 24, 1922
 art. of Dr Joseph Jackson "What is Pragmatism? and Why?"
 and Sept 22, 1922 art. of Col Shalom Gornitzky "The Race
 Question"). There can be no such same program in America will
 its 3900000 Hebrews with "the world's largest and most
 influential Jewish" by drinking, parents and family,
 and the causes of all our anti-Semitic and looking to

move them. What are they? A line capsule between front
and Christian leaders recently named these:

[Put his hands on 20 yrs ago
to Dr. Luther's letter March 5, 23]

And back of us there is a fundamental religious issue. How
does our Christian faith view the issue of the New World & the
idea of the holy which he believes has been given to him & those.

5. Our Relation to Latin America. It is just as well for
us in the United States — should meet them (Speech
to the Unity of the Americas p 15-17) but we need to be careful
in other respects. It is ^{from many} ~~from many~~ a blanket free of, and
foster nation. We have a real piece of work ahead of us in
working out a new relationship with the Latin American
continent, but we again it can be done, and more readily than
anywhere else in the world, by the aid of peace & justice and
brotherhood.

as ~~many~~ ^{elements of unity} ~~in~~ ⁱⁿ this in light of the ~~idea~~ ^{idea} of 1940.

There are many of these and they are far changes — —
new things (This p 19-21) And if we do as fast
the Christian ideal and principles are determined as movement

Europe with India more even than to us. The population
 of Canada of British origin in 1921 constituted 58% of present & the
 rest of the total population 28.96% was ² English origin, 27.91%
 in French, 13.36% Dutch and 12.60% Irish. Australia was
 less than one per cent of the whole. In the U.S. Australia was less
 than one tenth of one percent. Canada has a few states, un-
 developed territory, as a great mass of labor and a greater
 difficulty in accumulating the labor available and a few towns.
 from population and a higher English American population and
 and French Catholic element ^{about equal} ~~apart~~ to the Irish stock and
 in large as strong as the other British stock combined.

Australia's position as a greater area. page 6
 has a combined of 2946691 square miles. The Northern Terri-
 tory of Australia has an area of 523,620 square miles, a
 few times the size of France with a population of 3734 people.
 Would the argument that justifies the Great one in taking over
 America for the Indian because it could not make it justify
 the other one in taking over Australia if it could not
 and could? Is not what has a right over of racial relationships
 and power? "Australia": says to the Randolph Bedford, 1911

Perhaps and needs of the Japanese did she have gone to prison
for her conduct and accepted as appearing in before etc
with this new program of Japanese education, but the view is
to it a direct lesson and condition which underlies the
situation: [last year]

"The Japanese Education — your comparison" ("Food and
April 1922, p. 191) (The East and West, Oct. 1922 vol. "Colonial Races in
South Africa" pp. 327-337)

9. The area of the world is far from these areas of race.

Now as the question before me is more or less of a right in South
(International Law, 1922 and "The World in South Africa" pp. 249-259)
Africa, before the American the question of education has in the
American and the American world later and change in the position of
the native race. In the United States the population is ^{about} 12% native,
the rest of it is only 80% (with 12% more of the American or half caste).
In the American the native population is ^{72%} 72%: in the United States
Africa it is 67%: in the Cape it is 59%: (in Orange Free State it is 61%,
the white population is highest in Orange Free State, with 33% and
lowest in Natal with 8%. These are the census figures in 1911.
In the United States, British South Africa in 1901 the white population was
less than one-fifth of the native in Africa. The native is limited
in his right to buy and sell, and to work and to go

has demonstrated here. The South African Indian Affairs —
Council University & abundant evidence of the dominating —
and the Dominions & the Indian and of by — not only —
(Lorain "The Education of the South African Indian" pp. 9-11)

The Reaction of such conditions in the West has ^{an} inevitable.

India takes a long passage. The greater group shows the
stronger but smaller group does. "like a cancer and appa-
ring burden at the heart" (Ibid. p. 12). The problem for
South Africa, a far harder than for us in America, and has
become the only one of its kind in the world as a school
for the American Negro, which the British first have had no
equivalent. But ultimately, though it is far off, the solution
of South African race problem is not different from ours.

And India has its own struggle as these two nations
but at least not a hard. In the Khyber Colony in ~~East~~ West
(Late October, Nov. 1925 ed. "The Problem of Khyber" p. 74-76)
Central Europe, in India, in India, the problem of Indian
race rights and relations is a long question. But India has
at least this question. The three primary ethnographical
divisions of mankind as all to be found within the area of
the Indian Empire. Most of the Indian people are included in the

Money and financial understanding and good will among men.
 The visit to America from the Straits in his ^{return} ~~return~~ to
 England in October 1921:

"The most effective factor in 'putting us' — to people"
 ("Gardner", April 1922, p. 191)

Now this is the central truth about the race. They are one
 body, of one blood.

Thanks!

#p. 9. And who will say that the Negro has not been given credit for past servitude for an "increasing spirit of resistance to injustice" and "restoration" ———— almost any longer" (Hayes, "The Spirit of the Hour" / 17)

O p. 6. "The Advertiser" of Montgomery, Alabama, declared this feeling twenty years ago. When it was not ^{or} one of these things as it is today: "The principle of colored justice check back ——— of the New quarter." (Quote the Advertiser, Sept. 16 or 22. 6. 1903. Quoted by Murphy, "The Negro South" p. 154)

The Japanese Church Federation of Southern California

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Americanization ideals of Japanese Christians in Southern California.

Action taken by the Japanese Christian Laymen's Alliance
and

Japanese Church Federation of Southern California

On May 31 1920 at their picnic at
Elysian Park, Los Angeles.

We, the pastors and laymen of 26 Japanese evangelical churches and missions of Southern California, believing that Americanization can only be realized through Christianization of these people, believing further that no one can fully appreciate, without acquiring the fundamental teachings of Christ, the mighty spirit of the foundation of the nation of liberty, Equality and humanity which emanates throughout her history, do hereby adopt the following principles and policies for the Americanization of 100,000 Japanese who are enjoying peace and prosperity in this country.

- (1) We who are in the United States are to be first of all loyal to the land of our adoption.
- (2) We are to endeavor to embody consistently in our daily life the fundamental principles and spirit of the American Government and Christianity respecting her customs and institutions and abiding by the law of the land.
- (3) Having chosen our life work here we deem it our first duty to promote the welfare of our adopted country and contribute our share to its civilization. Furthermore will we gladly be regarded as forsaken band by the country that gave us our births.
- (4) As to the education of our children we think it best and sufficient to give them wholly American education thus enabling them to become loyal and useful American citizens. By further affording them the spiritual education based on the teachings of Christ, we are not to place any obstacles and burdens in their Americanization.

In order to carry out the purpose of this resolution, irrespective of our religious affiliation, we do hereby unite and cooperate in our utmost endeavor to Americanize the Japanese in this country with hope, patience and justice, the fundamental teachings of Christ whose followers we are.

THE JAPANESE RELIEF COMMITTEE

210-211 POSTAL TELEGRAPH BUILDING
22 BATTERY STREET
SAN FRANCISCO, CALIFORNIA

September Twenty-sixth

1 9 2 3

My dear Dr. Hinman:-

I have read Dr. Steiner's "The Myth of the Great Race" with a great deal of interest. The article is a summary of the author's views on the subject of race amalgamation already expressed in his various works. He is optimistically inclined on the probable outcome of mongrelization. His optimism rests largely on his belief -- faith. That portion of the article in which Dr. Steiner attempts to support his views is likely to be challenged by biologists most of whom are pessimistically inclined on the probable outcome of mongrelization.

Of course we all know that no scientist has yet offered any positive proof for either of the above views. What biologists have done so far with the subject has been exclusively with animals. I personally doubt the possibility of direct application of experimentation carried on with non-human animals to human beings. It is foolish to talk of purity of a given race. Every race is mixed; even Jews are a mixed race or people. In this sense, every race that now exists is a product of mongrelization. On the other hand, mongrelization if carried out only among like species, for example, various peoples belonging to the white race, is not ordinarily apprehended by students of biology. They are thinking of the probable outcome of the mixture between widely different races, for instance, between Japan and Anglo-Saxons.

It is not very clear from Dr. Steiner's article whether or not he would extend his ~~advice~~^{views} on mongrelization carried out to that extent. Perhaps he does. It is my personal view that mongrelization practiced among like species is likely to produce an energetic people. The extraordinary vitality possessed by the American people appears to me an eloquent testimony to that effect. As a matter of fact, a certain amount of racial mixture is essential for revitalization. It is generally admitted from the

G. W. Hinman, Page 2.

studies of prehistoric European inhabitants that the blond race in northern Europe found it necessary to diffuse from time to time its blood with the brunette race in middle Europe in order to perpetuate itself. Purity of blood in this case appears to have meant its extinction. Whether or not this case can be accepted as a general proof of course we cannot tell. The fact remains that there is no pure race. Perhaps, then, amalgamation is one of natural laws which must be obeyed whether we like it or not. This, however, does not necessarily mean a universal amalgamation.

In haste, I am

Yours sincerely,

Yamato Ichikoshi

By. i. Danford

Thank you for the article which I am now returning to you.